

THE CONGREGATIONAL MAGAZINE.

JUNE, 1838.

MORAL AND ECCLESIASTICAL STATISTICS OF LONDON.*

No. II.—CITY OF LONDON.

THE limits of the City of London have not been accurately defined by any existing survey, and the information of the civic authorities themselves, upon this subject, is said not to be conclusive or satisfactory.† We propose, therefore, to follow the line traced out by the Boundary Act, which includes the parent city within the walls, the liberties of the same, together with the Lower and the Middle Temple.

"The walls of London," says Mr. Rickman, in his "Statement of Progress, relating to Population," &c. p. 13, "are of Roman foundation, probably of the age of Constantius Chlorus, A.D. 400, and have been traced through the enlarged Tower of London, (a Norman Fortress) behind the Minories to Aldgate; behind Houndsditch, the ancient moat, to Bishops-gate; and along *London Wall*, to Cripple-gate, the greatest distance from the River Thames; thence to Alders-gate, New-gate, Lud-gate, and Blackfriars Bridge, where now is concealed the Fleet-ditch, the western defence of the city." These ancient bounds are computed, by the same authority, to include a space more than three miles in circuit, and about 370

* An introductory paper on this subject appeared in our Magazine for February, 1837; but in consequence of the extreme difficulty we found in approaching to accuracy, we were compelled to defer the succeeding articles, until a gentleman, who last summer commenced an industrious and careful inquiry, should have completed his labours. In the mean time, the respected editor of *The London City Mission Magazine* has inserted in that work a series of papers on "The Ecclesiastical Statistics of London," as to church and chapel accommodation. It is due to ourselves to state, that the returns included in this and succeeding papers, have been obtained by the personal inspection or inquiry of the gentleman we have referred to, and are quite independent of the statements of the City Mission. Indeed, our first essay on the Statistics of London, appeared in the supplement to our Magazine for 1832.

† Report on the metropolitan districts, page 17.

‡ In the church-yard of St. Giles, Cripplegate, is the most perfect fragment of the wall of London.

N.S. VOL. II.—VOL. XXI.

2 U

acres in area. "The population once crowded within the walls for the sake of security, would now be justly deemed excessive, as was proved by frequent pestilence, and an unusual rate of mortality at all times; but the great fire in 1666, which consumed more than the entire city *within the walls*, seems to have precluded pestilence from the renovated city."

In 1700, however, the number of inhabitants *within the walls* was 139,300, while in 1831 it had happily declined to 55,778.

The Liberties of London *without the walls* have been acquired by successive royal grants of jurisdiction. The space thus occupied by the city is more than 230 acres, which is principally formed of the ground once covered by the city moat, said to have been 200 feet wide throughout its circuit, and to have abounded with fish. The population of this district in the year 1700 was 69,000; but in 1831 it was only 66,931; the inhabitants of the two Inns of Court, called the Lower Temple and the Middle Temple, are included by the returns of 1831, in the number *within the walls*.

The whole population of the city of London, as it is defined by the Boundary Act, will stand as follows:—

City of London—Within the walls,	55,778
Without the walls,	66,931

Population 1831, 122,709

In a glance at ancient London, nothing appears more extraordinary than the number of its ecclesiastical edifices. William Fitz-Stephen, a monk of Canterbury, who wrote in the 12th century a life of his master, Thomas-à-Becket, gives in that work a curious description of London in the reign of Henry II. He states, as quoted by John Stow,* that there were at that period "thirteen great conventual churches, besides the lesser sort, called parish churches, to the number of 126." At a later period it seems they had increased, for the same laborious collector quotes the authority of Robert Fabian, an English chronicler, who died in 1512, who, while he only gives 113 parish churches, yet states the religious houses of different classes, at twenty-seven, making a total of 140 edifices devoted to divine service in the ancient city. The reformation suppressed the monastic institutions, and with other causes, had reduced the number of churches to ninety-seven at the time of the great fire, 1666. That fearful conflagration destroyed eighty-seven parish churches, besides the cathedral of St. Paul, and six consecrated chapels. By a tax on coal brought into the port of London, parliament enabled the Commissioners to rebuild seventeen churches, and to erect thirty-four others for sixty-nine small parishes, which, with ten churches not destroyed, give a total of sixty-one churches *within the walls*.†

* Strype's edition of Stow's Survey, book v. p. 6.

† There is a discrepancy in the statements of Strype on this subject. In his edition of Stow, Book i. c. 28, page 235, fol. ed. 1720, he states "fourscore and seven parochial churches were demolished or consumed by fire;" but in his 5th Book, chap. i. page 15, he says there were "eighty-four burnt down."

Subsequent changes have brought the present number to *sixty*, the particulars of which are given in the following table, containing the name of the parish and its population, the name of the present incumbent, and the number of persons each church can accommodate.

Parish Churches within the Walls.

	Population.		Accommodation.
1 St. Alban, Wood-street, with St. Olave, Silver-street - -	1293	R	J. A. Roberts, M.A. - 400
2 Allhallows, Barking - -	1761	V	S. J. Knight, D.D. - 1400
3 Allhallows, Bread-street, with St. John the Evangelist - -	442	R	G. T. Andrews, M.A. - 200
4 Allhallows the Great, with Allhallows the Less - -	742	R	W. St. A. Vincent, B.D. 400
5 Allhallows, Lombard-street - -	596	R	F. Dawson, B.D. - 300
6 Allhallows, Staining - -	577	P.C	L. Sharpe, M.A. - 300
7 Allhallows on the Wall - -	1861	R	G. Davys, D.D. - 400
8 St. Alphage, near Sion College - -	1087	R	R. Watts, M.A. - 300
9 St. Andrew Undershaft - -	1080	R	W. Antrobus, B.D. - 400
10 St. Andrew by the Wardrobe, with St. Anne, Blackfriars - -	3378	R	J. Harding, M.A. - 1350
11 St. Anne and St. Agnes, Aldersgate, with St. John Zachary - -	662	R	J. Hutchins, M.A. - 400
12 St. Antholin, Watling-street, with St. John the Baptist - -	767	R	W. Goode, M.A. - 600
13 St. Augustin, Watling-street, with St. Faith the Virgin - -	1152	R	J. W. Vivian, D.D. - 500
14 St. Bartholomew, by the Exchange - -	345	R	G. Shepherd, D.D. - 350
15 St. Benet Finck - -	459	P.C	C. Whitefoord, M.A. - *230
16 St. Benet Gracechurch, with St. Leonard, Eastcheap - -	458	R	R. Watts, jun. M.A. - 200
17 St. Benet, Paul's Wharf, with St. Peter, Paul's Wharf - -	966	R	W. J. Hall, M.A. - 400
18 Christchurch, Newgate-street, with St. Leonard, Foster-lane - -	2842	V	G. Preston, M.A. - 2500
19 St. Clement near Eastcheap, with St. Martin Orgar - -	623	R	W. Johnson, B.D. - 350
20 St. Dionis, Backchurch - -	810	R	Hon. G. Pellew, D.D. - 500
21 St. Dunstan, in the East - -	1157	R	T. B. Murray, M.A. - *578
22 St. Edmund the King, with St. Nicholas Acons - -	610	R	T. H. Horne, B.D. - 450
23 St. Ethelburga, Bishopsgate - -	665	R	W. Parker, M.A. - 250
24 St. George, Botolph-lane, with St. Botolph, Billingsgate - -	436	R	C. Chapnes, M.A. - 650
25 St. Helen, near Bishopsgate - -	692	V	C. Mackenzie, M.A. - 500
26 St. James, in Duke's-place - -	805	D.C	R. Povah, D.C.L. - 250
27 St. James, Garlick Hythe - -	637	R	T. Burnett, D.D. - 812
28 St. Katharine, Coleman - -	650	R	T. Horne, B.D. - *325
29 St. Katharine Cree - -	1718	P.C	J. J. Gelling, M.A. - 500
30 St. Lawrence Jewry, with St. Mary Magdalen, Milk-street - -	1044	R	A. Burgh, M.A. - 500
31 St. Magnus the Martyr, with St. Margaret, New Fish-street, and St. Michael, Crooked-lane - -	607	R	T. Leigh, M.A. - 500

* Those marked with an asterisk have been returned "*Sufficient*;" for the sake of the calculation we have inserted one half of the number of the parish population, which amounts to the same thing.

	Population.		Accommodation.	
32 St. Margaret, Lothbury, with St. Christopher-le-Stock	324	R	J. B. Hollingworth, D.D.	350
33 St. Margaret Pattens, with St. Gabriel, Fenchurch-street	536	R	H. J. Newbery, M.A.	200
34 St. Martin, Ludgate	1185	R	J. B. Bingham, M.A.	500
35 St. Martin Outwich	245	R	J. J. Ellis, M.A.	300
36 St. Mary Abchurch, with St. Lawrence Pountney	873	R	J. W. Bellamy, B.D.	200
37 St. Mary, Aldermanbury	789	P.C	J. T. Salusbury, B.C.L.	300
38 St. Mary Aldermary, with St. Thomas the Apostle	1038	R	H. B. Wilson, D.D.	500
39 St. Mary-le-Bow, with St. Pancras, Soper-lane, and Allhallows, Honey-lane	733	R	A. Hamilton, M.A.	600
40 St. Mary-at-Hill, with St. Andrew Hubbard	1127	R	W. J. Rodber	649
41 St. Mary Magdalen, Old Fish-st. with St. Gregory by St. Paul's	2238	P.C	R. H. Barham, B.A.	*1119
42 St. Mary Somerset, with St. Mary Mounthaw	808	R	J. S. Sergrove, M.A.	600
43 St. Mary Woolnoth, with St. Mary Woolchurch-Haw	661	R	S. Birch, D.D.	700
44 St. Mathew, Friday-street, with St. Peter, Westcheap	451	R	W. A. C. Durham, M.A.	160
45 St. Michael Bassishaw	661	R	E. J. Beckwith, M.A.	200
46 St. Michael, Cornhill	508	R	T. R. Wrench, M.A.	400
47 St. Michael Paternoster Royal, with St. Martin Vintry	424	R	G. F. L. Nicolay, M.A.	*212
48 St. Michael, Queen Hythe, with Trinity the Less	1216	R	J. Lupton, M.A.	500
49 St. Michael, Wood-street, with St. Mary Staining	713	R	J. A. Busfield, D.D.	410
50 St. Mildred, Bread-street, with St. Margaret Moses	501	R	T. G. Ackland, D.D.	250
51 St. Mildred in the Poultry, with St. Mary Colechurch	559	R	J. C. Menchin, M.A.	350
52 St. Nicholas Cole Abbey, with St. Nicholas Olave	581	R	J. Mitchel, M.A.	*290
53 St. Olave, Hart-street	1041	R	H. B. Owen, D.D.	900
54 St. Olave, Old Jewry, with St. Martin Pomroy	431	V	H. R. Roxby, LL.B.	500
55 St. Peter, Cornhill	729	R	J. P. Wood, B.C.L.	500
56 St. Peter-le-Poer	546	R	J. King, M.A.	600
57 St. Stephen, Coleman-street	4014	V	J. Pratt, B.D.	800
58 St. Stephen, Walbrook, with St. Benet Sherehog	461	R	G. Croly, LL.D.	500
59 St. Swithin London-stone, with St. Mary Bothaw	759	R	H. G. Watkins, M.A.	550
60 St. Vedast, Foster-lane, with St. Michael-le-Querne	744	R	T. T. Walmsley, D.D.	*372
				30,307
				55,778

The ten parishes without the walls of the city occupy, as we have said the site of the ancient moat, and other waste land beneath the walls of the city. They are more populous than the ninety-seven parishes within the city, as will be seen by the following list.

Parish Churches without the Walls.

	Population.		Accommodation.
61 St. Andrew, Holborn (part of	5788	R G. Beresford, M.A.	- 1800
62 St. Bartholomew the Great -	2923	R J. Abbiss, M.A.	- 800
63 St. Bartholomew the Less -	863	V S. Wix, M.A.	- 250
64 St. Botolph, without Aldersgate (part of	3994	P.C T. H. Causton, M.A.	- 970
65 St. Botolph, without Aldgate (part of	9615	P.C A. Hollingworth, D.D.	1000
66 St. Botolph, without Bishopsgate	10,256	R J. Russell, D.D.	- 2000
67 St. Bride, Fleet-street, and Bride- well Precinct -	7316	V T. Dale, M.A.	- 2500
68 St. Dunstan in the West, Temple, &c. -	5332	R T. Snow, M.A.	- 850
69 St. Giles, without Cripplegate -	13,134	V F. W. Blomberg, D.D.	1550
70 St. Sepulchre, without Newgate (part of	7710	V J. Natt, B.D.	- 1577
	66,931		13,297
Within the Walls -	55,778		30,307

TOTAL, City Population 122,709

71 All Saints, Bishopsgate -	{ St. Botolph, Bish., R. H. Ruddock, }	1200
	{ P. Curate - - - }	
72 Trinity, Gt. New-st. (building)	St. Bride - - -	1100
73 Chancel of St. Paul's -	Bishop of Landaff, Dean -	700
74 Temple Church -	Ext. Par. C. Benson, M. A. Master	700
75 Bridewell Chapel -	Ext. Par. R. Munro, M.A. Chaplain	320
		47,622

In order to ascertain the extent of church and chapel room in the city and liberties of London, we must now present a list of those places of worship, which belong to the various bodies dissenting from the Church of England.

Independent or Congregational Chapels.

		Accommodation.
1 Aldermanbury (before 1672) -	St. Giles, J. Davies -	450
2 Barbican, 1768 -	St. Giles, A. Tidman -	850
3 Bishopsgate Chapel, Bishops- gate-st. (building) -	{ St. Botolph, Bishopsgate -	1234
4 Bury-street -	- St. K. Cree, H. Townley -	900
5 Fetter-lane, 1660 -	- St. Andrew, C. Morris -	750
6 Fish-street-hill (Weigh-house) 1662 -	{ St. Leonard, T. Binney -	1250
7 Hare-court, Aldersgate-st. 1660	St. Botolph, W. S. Palmer -	480
8 Jewin-crescent (Welsh) -	St. Giles, J. Hughes -	950
9 Jewin-street, 1760 -	St. Botolph, T. Wood -	500
10 Jewry-street -	- St. K. Cree, T. Palmer -	800
11 New Broad-street, 1727 -	St. Botolph, Bish. N. M. Harry -	800
12 Poultry, 1640 -	St. Mildred, J. Clayton, Jun. M.A.	1500
13 Silver-street -	St. Olave, J. Bennett, D.D.	900
14 Staining-lane (Haberdasher's- hall) -	{ St. Mary, — Hobbs -	380
		11,744

Baptist Chapels.

			Accommodation,
15	Canon-street, (Salters-hall)	- St. Swithin, S. J. Davis	- 700
16	Devonshire-square, 1653	- St. Botolph, Ald., J. H. Hinton, M.A.	600
17	Eldon-street (Sabbatarian)	1676 St. Stephen, J. B. Shenston	- 300
18	Eldon-street (Welsh)	- D. Jones	-
19	Fetter-lane (Elim) 1785	- St. Andrew, J. Elvey	- 700
20	Lothbury (Founder's-hall)	- St. Margaret, Vacant	- 500
21	Red Cross-street	- St. Giles, D. Whittaker	- 400
			3200

Presbyterian Chapels.

22	East-street (Finsbury) 1825	-	St. Stephen, A. Fletcher, M.A.	-	2200
23	London-wall (Ch. of Scot.)	}	St. Giles, J. C. Burns	-	530
	(about 1660)				
24	Moorgate (Albion) (U. A. S.)	}	St. Stephen, J. Young, M.A.	-	1200
	1792				
					3930

Unitarian Chapels.

25	Jewin-street (Old Jewry) (Eng. Presb.) 1662	} St. Giles, D. Davison	- 400
26	Little Carter-lane (Eng. Presb.) 1667		- 720
27	South-place, Finsbury	- St. Stephen, W. J. Fox	- 800
			1920

Friends' Meeting-Houses.

28	Bishopsgate-street*	- St. Botolph, Bishopsgate	- 600
29	White Hart-ct. (Gracechurch-st. Allhallows	-	- 1000
			1600

Wesleyan-Methodist Chapels.

30	Angel-alley, Bishopsgate-street	St. Botolph, Bish. Various	- 150
31	Aldersgate street (Welsh)	- St. Botolph Ditto	- 500
32	Fetter-lane (Rehoboth) (Wes. Ass.)	} St. Dunstan Ditto	- 300
33	St. Mary Axe		- 220
34	Moor-lane (Ebenezer)	- St. Giles Ditto	- 250
			1420

Catholic Chapel.

35	Blomfield-street, Finsbury (St. Mary)	} St. Stephen, J. Rolfe	- 1200

Jews' Synagogues.

36	Church-court, Fenchurch-street (Hamburgh)	} St. K. Coleman	-	-	400
37	Duke's-place, Aldgate (German)		-	-	1000
38	St. Helens, Crosby-sq. (building)	St. Helens	-	-	800
39	Innage-lane, Bevis-Marks (Span. and Port.)	} St. K. Cree	-	-	800
40	Leadenhall-street		-	-	500
					3500

* Besides two other buildings, one containing seats for 1500, and the other for 1200, appropriated to the yearly and quarterly meetings.

Miscellaneous.

			Accommodation.
41 Fetter-lane (Moravians) 1740	-	St. Dunstan, J. Rea	- - 600
42 Friars-street, Blackfriars (Swedenborgians) 1788	-	St. Anne, J. Sibley	- - 200
43 Paul's-alley, Barbican (Sandemanians) 1760	-	St. Giles - -	- - 500
			<hr/> 1300

Foreign Churches.

44 Austin Friars (Dutch) 1550	-	St. Peter, H. Gehle	- - 400
45 Great St. Thomas Apostle (Germ. Cath.)	-	Trinity, L. Wartus	- - 300
46 Threadneedle-street (Fr. Prot.) 1550	-	St. Benet, C. Baup	- - 800
47 Gt. Trinity-lane (Germ. Luth.) 1672	-	Trinity, A. Walbaum	- - 500
			<hr/> 2000

Nonconformist Churches.

			Places.		
Independent	-	-	-	14	- 11744
Baptist	-	-	-	7	- 3200
Presbyterian	-	-	-	3	- 3930
Unitarian	-	-	-	3	- 1920
Friends	-	-	-	2	- 1600
Wesleyan-Methodist	-	-	-	5	- 1420
Catholic	-	-	-	1	- 1200
Jews	-	-	-	5	- 3500
Moravian	-	-	-	1	- 600
Swedenborgian	-	-	-	1	- 200
Sandemanian	-	-	-	1	- 500
Foreign Churches	-	-	-	4	- 2000
			<hr/> 47		<hr/> 31,814

Summary.

				Sittings.
Established Churches	-	75 Places	-	Accommodation 47,622
Nonconforming Churches	-	47 Places	-	Accommodation 31,814
		<hr/> 122		<hr/> 79,436

Thus presenting a grand total of accommodation for 79,436 persons, in a population of 122,709 souls.

In our preliminary remarks on this subject,* we presented our readers with reasons for thinking that ecclesiastical accommodation for one half of the population, is amply sufficient for the wants of the community. Several esteemed correspondents took exceptions to the data from which we derived our conclusion, and we felt apprehensive lest we had not done justice to the claims of our neglected fellow citizens. Since that time, however, the proportion required has been estimated both in Scotland and England, and neither calculation has shown that ours was seriously inaccurate. In Scotland, the following statement was made before the Religious Instruction Commission, which falls very much below our own.

* February, 1837, page 79.

"My opinion is, that in country parishes, where it is considered a greater reproach not to go to church than it is in large towns, and where there are fewer of the population who are unable from a variety of causes to attend church, the General Assembly's rule, as fixed by the Court of Session, is rather too small. In large towns, especially in the poor districts, it is impossible for 46 people out of every 100 to go to church at the same time. This proportion is two-thirds of the examinable persons, as ascertained by Dr. Cleland from an accurate survey of the entire population of the city of Glasgow, and suburbs, and is the proportion required according to the decision of the Court of Session in the case of the parish of Tingwall in 1787, and which has been acted on in other cases since that period. There is a large number of people in public institutions, such as the poor's hospital, infirmary, police establishment, and gaols who cannot go to church, except occasionally, and many of those who regularly attend, such as servants, can only do so alternately every second Sunday. There are a great number of wretchedly poor people who have no clothing with which to go to church, and unfortunately a great number who have no wish to go; but if you were to make the full allowance for all these classes, you would make the necessary accommodation very small indeed. The lowest class I would not leave out, in the hope that they might be induced to go; and allowing for these, I am of opinion that about two-fifths, or 40 persons out of a population of 100, are as many as ever will be found able to attend church at the same hour. Having taken an interest in this subject, I went over the first 100 pages of the Report of the Irish Church Commission, which is by far the most carefully got up, and apparently the most accurate public document of the kind which I have seen. It gives a most minute account of the population belonging to the different denominations, and of the average church attendance. We know that no seat-rents are chargeable in Ireland, and that, as there is only a small part of the existing church accommodation occupied, consequently, if there is not a large attendance from each family, it cannot be for want of room. I found, from adding up the first 100 pages of that Report, that the actual attendance out of the select protestant population of Ireland was only about 23 per cent. Here is an abstract of it. Out of a total protestant population of 184,597 belonging to the Established Church, embraced in the first 100 pages of the Report, there was only an average attendance of 42,944, being 23½ persons out of every 100. It is my opinion that 40 out of every 100 persons in this country would be a very liberal allowance, and more than can be expected to attend public worship at the same time in any large town."

In his place in Parliament, the Bishop of London recently contended "that fifty per cent. was the minimum of accommodation that ought to be provided." Abiding thus by our own rule, it appears that church and chapel room is only required for 61,355 as a moiety of the population of the city and its liberties, while actual accommodation is provided for 79,436, being an excess of 18,081 unrequired sittings. So impressed was the Corporation of London with this fact, that on 31st October, 1833, it was referred by the Common Council to a Committee, "to consider the expediency and practicability of taking down several churches within this city, and consolidating small benefices and parishes where the joint population will admit of it, in order to widen streets, reduce the church rates, and to promote the residence and increase the efficiency of the parochial clergy, with power to confer with the Archbishop of Canterbury and the Bishop of London on the subject."

After deliberation the Committee prepared the following list of *thirteen* churches which might be removed without public loss, which was communicated to those prelates.

Churches proposed to be taken down.

St. Bartholomew, Bartholomew-lane.
 St. Benet Finck, Threadneedle-street.
 St. Mildred, Poultry.
 St. Clement, Eastcheap.
 St. Benet, Gracechurch-street.
 St. Mary Magdalen, Old Fish-street.
 St. Mary Somerset, Thames-street.

St. Michael, Queenhithe.
 Allhallows, Bread-street.
 St. Martin Outwich, Bishopsgate-street.
 Allhallows the Great, Thames-street.
 St. Augustine, Watling-street.
 Allhallows, London-wall.

Although their Lordships at first appeared ready to entertain the proposal, yet they eventually declined to sanction it. The Committee urged that, by consenting to extend a principle which had heretofore been acted on, they could increase the incomes of the clergy, and provide them with suitable residences, the want of which is constantly pleaded as an apology for non-residence, and at the same time relieve several small parishes from the serious expence of maintaining and repairing churches, which, owing to the diminished number of actual inhabitants are no longer necessary. Their Lordships replied, "that they entertained strong objections to the demolishing buildings, which have been dedicated to the service of God," and could only consent to it, on the condition that if taken down, they should be rebuilt in popular districts around the metropolis. This heavy burden the Committee could not recommend the Corporation to undertake, and there the matter closed.

The Bishop of London, in common with all the advocates of church extension, maintains "that the most promising method, under the divine blessing, of working a great moral and social improvement in this vast city, is to increase the number of churches and clergymen, and so to bring an ignorant and spiritually destitute population within the reach of christian worship, superintendence, instruction and charity."* Now we are not amongst the number of those who would treat with indifference or levity the public means of grace, for we believe that the social and spiritual interests of the community are intimately connected with their effective administration. But we ask his lordship and a thoughtful public whether church extension in the hands of average clergymen, is likely to effect the happy changes which he has anticipated. It is true his lordship is reported to have told Lord Melbourne in parliament, "that if church accommodation for fifty per cent. were provided, fifty per cent. of the population *would eagerly avail themselves of it.*"† Now here, in the city of London, in his Lordship's own diocese, is the very thing for which his lordship sighs, and what is the result? Although churches are so thickly clustered every few hundred yards, that when their bells announce the hour of prayer, the inhabitants find their voices drowned and their heads bewildered with the importunate din, yet they do *not* eagerly avail themselves of this most ample provision, but the ways of their Zion mourn, and the parson, the sexton, and the clerk find "their house left unto them desolate."

Consequently the inhabitants of the city of London are but little the better for this expensive apparatus of religion, which is maintained

* Address of the Metropolis Churches Fund.

† Debate on Scotch Churches, March 30th, 1836.

at such a cost amongst them. Multitudes of the young men that crowd their large mercantile houses, are as dissipated and unprincipled as if they dwelt at Calcutta, and the experience of centuries has proved that church extension alone, will *not* "work a great moral and social improvement" in the community. "Where the carcase is, there will the eagles be gathered together." Should "the truth as it is in Jesus," be faithfully taught by gifted and holy pastors, the people *might* again throng the long-deserted aisles of the city churches, as they did when the fathers of our nonconformity occupied their pulpits. But then the law of patronage, the very low standard of ministerial talent and piety, and the growing information of the people on ecclesiastical questions, render such an event by no means probable. In the mean time, the dissenting churches in the city of London have increased and are increasing in numbers and activity amid a decreasing population; a sufficient proof that there are enough inhabitants left to people the churches, that are now like empty sepulchres, were they but supplied with an able and attractive ministry. Conceding all the excellence which the most enthusiastic episcopalian may choose to claim for the services of the church, yet we must maintain that the preaching of the gospel is the institution of our Lord and Saviour for the conversion of sinners, and the edification of believers, and that the best evidence of apostolical succession in the ministers of his gospel, is the possession of "that mouth and wisdom," which he gave to the first preachers of Christianity, and which their "adversaries were not able to gainsay or resist."

ON WITCHCRAFT.

No. I.

IN the revolution of human prejudices and fallacies, the belief in witchcraft, once so predominant, has nearly disappeared from the civilized world. The torture and ordeal are disused, the pretended ability to discern at a glance the devil's mark, is happily lost, and all confidence in spells and incantations is properly denounced as the working of a disordered imagination, or the fruit of superstition and guilt. The records of early times, in which these absurdities prevailed, are so imperfectly noted, that we are unable with any certainty, to determine the rise, or to trace minutely the progress of this particular form of superstition. But there is reason for concluding that it is of ancient date and extensive prevalence, as notices of its belief and exercise are scattered through the sacred scriptures, and the classic writings of antiquity. It is, however, a remarkable fact that the book of Job, that invaluable record of primitive manners and patriarchal piety, contains no reference to sorcery, nor to any of its kindred arts, while the laws of Moses embody injunctions against witchcraft, and represent as worthy of punishment persons who possessed familiar spirits. From this it may be inferred, that these practices originated in the delusions of heathenism; that the Jews during their bondage in Egypt became attached to the

enchantments of their oppressors, as it is probable that the silver cup put into the sack of Benjamin was the divining cup of Joseph ; and that the Israelites on entering the Land of Canaan, were in danger of being still further corrupted by intercourse with individuals who, from weakness or wickedness, assumed the possession of supernatural power. Hence the chosen people were thus warned, "And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and that mutter, should not a people seek unto their God?" The law that punished witchcraft with death, "Thou shalt not suffer a witch to live," was justified by the peculiar character of that economy, which recognised in this offence a species of idolatry.

There were few ancient nations, whether barbarous or refined, which did not furnish individuals to whose spells and enchantments the power of nature and the immaterial world were supposed to be subjected. Most oriental tribes were accustomed to refer all phenomena for which they were unable to account, to the agency of demons, who were believed to preside over inanimate objects, and to regulate the sickness or health of the human body. As they held that the influence of these spirits could only be controlled by magical rites, their observance early obtained a permanent footing in the East. The Chaldeans were celebrated for their skill in astrology, of which they were probably the inventors, and they are supposed to have originated the use of the talisman, a small metallic image bearing mysterious characters, which were cut under certain configurations of the planets, and regarded as efficacious in averting evils, and in unfolding the scenes of the future far remote. The enchantments and divinations of the Egyptians were various, and the amulet as used by them was an imitation of the talisman, but confined to the warding off physical calamities. By the Persians, magic was cultivated with great diligence, and they are supposed to have methodized and perfected the art. The ancient Brahmins practised it; but restricted its application to affairs of great moment, and carefully excluded it from all private concerns. The ancient Greeks implicitly believed the equivocal and lying oracles, which were consulted in cases of emergency; they held that the ghosts of the slain were wont to appear on the plains of Marathon, while the furies were supposed to have their sacred groves which none might enter and live, and the witches of Thessalus were said to smear themselves with human gore, and to make philtres of the hearts of famished children. The Romans implicitly believed in augury and apparitions, and in the power of witches to consume youth and life, as in the case of Germanicus, whom they thus destroyed at the instigation of Piso. The supposed power of wild incantations over the elements is alluded to by Tibullus; the removal and destruction of corn by witchcraft was held by Virgil; an opinion that the ashes of the dead were efficient in necromantic rites is alluded to by Apuleius, and the notion of destroying life by an image of wax may be traced to Ovid.

In the whole of Europe, and especially in the North, similar notions prevailed. The Norwegians and Scandinavian tribes generally abounded in witchcraft, and the Laplanders even now sell the

wind and the storm. The natives of Africa practised the horrible mysteries of obi, a fearful species of witchcraft, which was conveyed with them to the West Indies, where it has nearly disappeared before the light of divine truth, and the self-denying labours of christian missionaries, who as the servants of the High God, have been instrumental in turning them from lying vanities.

The fathers of the church, as they are termed, were, with few exceptions, vastly superstitious, and placed implicit confidence in almost every ridiculous pretension to superhuman might and wisdom. Though a paucity of information marks the history of the ancient Britons, yet we know enough of them to convince us, that they were equally deluded with their neighbours. The Druids practised divination by lot, and other branches of magic; they maintained an order of priestesses who professed to cure all diseases, pretended to raise storms, to transform themselves into whatever shape they pleased, and were in fact the prototypes of modern witches. The Anglo-Saxons believed in witchcraft, and practised the ordeal, and the ignorant judges of those times, resorted to the judgment of the cross to decide matters which baffled their legal skill. A council of divines held in England in the twelfth century, condemned sorcerers, diviners and witches, to the punishment of death.

But we must come down to later days, to a period when the Reformation had extended itself over Europe, and when science had begun to shed its light upon the minds of men, in order to find the palmy and triumphant career of witchcraft. From the latter end of the sixteenth to the termination of the seventeenth century, the belief was predominant in England and Scotland, whence it was exported to New England, where it took deep root and flourished to a later period. In Ireland, the general belief in fairies seems to have forbidden the extensive introduction of witchcraft, and while other countries will furnish occasional illustration of this delusion, our principal notices of its career will be derived from England and Scotland.

Some definition of a witch may be attempted, and some description of the being who bore the awfully mysterious name. While there is no reason to doubt that many designing persons made their credulous neighbours think that they had power to bless or to curse the object of their love or hate, and thus extorted money from the rich, and awakened awe and veneration in the minds of their equals, it more generally happened that some waspish, ill-natured, or haggard poor woman was fixed upon by general consent as a witch, and treated accordingly. Alternately hated and caressed; shunned and applied to, she passed no enviable life, even if she was fortunate enough to escape popular vengeance and legal cruelty. Our great dramatic bard has well embodied the conceptions of a witch, as prevalent in his day. He makes one of his represented persons, in *Macbeth*, demand concerning three witches:

“What are these,
So wither'd and so wild in their attire,
That look not like the inhabitants of earth,
And yet are on it? Live you? Or are you aught

That man may question? You should be women,
And yet your beards forbid me to interpret
That you are so."

The powers and advantages of witchcraft were supposed to be obtained by a contract with "the prince of the power of the air," which engagement was not deemed valid, until signed in blood, taken from a vein of the person, who thus resigned life, soul, and body, to Satan, and became his vassal for time and eternity. As an equivalent for this surrender, the victim was guaranteed every earthly good, with the power to inflict evil on others, for the accomplishment of which a familiar spirit was given, who attended the witch at her call, and was reckoned entirely subservient to her will.

Witches were supposed to assume any shape they chose, which was usually that of a fly, a dog, or a hare. It was believed that they could transport themselves to amazing distances in a few moments, cross the ocean in a nut or egg-shell, or in a leaky sieve, and pass through the air on a broomstick, which was the usual method of repairing to a meeting of witches. A Scottish legend describes the voyage of a witch from Fife to Norway in a single night. Richard Baxter says gravely, "Some of the witches have been seen in a storm, falling down on the tops of trees as birds do after their flight, and some on the tops of houses; many have confessed that they raised storms, and were carried in clouds many and many times, and describe the manner how it was done. Many of their husbands often missed them out of bed, and have beat them till they confessed all; and the men being desirous to see whether it were true or not, and how the business was carried on, have pardoned their wives, on condition that they would show them their meeting; who, being anointed with a certain ointment, have been presently carried thither, where they have found a great number of witches met together."*

These nocturnal assemblies were represented as usually held in a wood, a cave, or romantic ruin; frequently around a burning cauldron, the fire of which was fed by poisoned entrails, and relics of human bodies, and the pale blue light of which revealed the haggard witches, with gory hands, and withered locks stiffened with blood, their bodies bound round with living snakes, their eyes glaring with flaming red, and their tremulous voices muttering indistinctly their fiendish mysteries and diabolical incantations. Such meetings were sometimes attended by many hundred wizards and witches, and were occasionally convened at a cross, at the junction of several high-ways. Bodin, who was a learned authority, and whose work on Demonology was a sort of text-book for those employed in prosecuting witches and sorcerers, says in that treatise: "The witches call these days of assembling their sabbaths, and their satanic master always presides in the appearance of a black man, or a great ill-favoured he-goat. The first thing the assembly do, is to adore him, they then introduce new members of the sisterhood, next dance in

* Baxter's Works, 8vo. vol. xx.

pairs back to back, and then eat a loathsome meal always without salt." They are represented by other writers as rehearsing the deeds of darkness performed since last they met, which was received with shouts of laughter, as directed to the accomplishment of still more fearful crimes, for which they received the necessary powders, and as then dismissed by the president, duly to appear at the next convocation.

The mischief performed by witches was judged to be extensive and fearful; some with a word, others with a look, and others with certain powders, made of the ashes of a murdered and burnt child, scattered havoc far and wide. They were supposed to torment men and women, and children; to kill and maim cattle, or cause them to pine away; to destroy corn and fruit-trees; to overturn houses in a storm, and follow ships at sea, and bore holes in the planks, till the vessels sunk and their crews perished. It was believed that they would make an image of wax of a person they hated, and place it before a slow fire, and that as it melted and was by them studded with pins, the person it represented would endure intolerable anguish, only to be relieved in many cases by death. Occasionally their works were benevolent, but more frequently of an opposite character, mischievous, or positively injurious. If in churning, the butter was not speedily produced, the machinations of a witch were suspected; if a horse in the stable was unduly heated, a witch had been riding him; and if the hare unexpectedly made an escape from the hounds, the huntsman suspected the interference of a witch, and the master of the pack would send one of his servants to ascertain if the witch had been out that morning. The malicious glance of one of these depraved beings was held to produce madness, and the malady of many a wretched lunatic was attributed to the baneful influence of such a look. If a married pair neglected to invite the neighbouring witch to the wedding, she would often appear an unbidden and unwelcome guest, and casting an evil eye on the parties, they would be bereft of reason, or feel the power of a curse which would annihilate all their prospects of happiness, and terminate in an early or a miserable death. It would be difficult to estimate the wretchedness in which the people who believed these superstitions were involved. Haunted with gloomy fears, not only when overshadowed with the sable wing of midnight, but in the light of day, that calamity would come upon themselves and their families, and ruin upon their circumstances, in consequence of a supernatural power being lodged in the hands of a malignant or capricious being, who could at any moment bring upon them the greatest amount of woe.

The charge of witchcraft was usually preferred against poor, old, obscure women, but at times, all classes of the community were implicated. Bishop Hall says, "Satan's prevalency in this age is most clear, from the marvellous number of witches abounding in all parts. Now hundreds are discovered in one shire. Formerly, barbarous deserts only had them, now, the civilest and most religious parts are frequently pestered with them; then, some poor ignorant old women only were inveigled,—now, we have known those of both sexes, who have professed much knowledge and devotion, drawn into these

wretched practices.”* To the same effect spoke Bishop Jewel, when preaching before Queen Elizabeth, in the year 1588. He thus addressed her majesty:—“It may please your Grace to understand, that witches within these last four years are marvellously increased. Your Grace’s subjects pine away, even unto death; their colour fadeth, their flesh rotteth, their speech is benumbed, their senses are bereft. I pray God that they may never practice further than on the *subject*.”† The hint of this climax might perhaps have moved “the stout heart of England’s queen;” and there was room to tremble, for nobles and judges, monks, cardinals, and popes, were accused of, and afflicted by witchcraft. At the time of the Reformation, the advocates of the papal church asserted that all Protestants were witches, and many of the Lutherans and Waldenses were proceeded against as such. In England, numerous individuals who were accused of witchcraft, promised, on condition of being pardoned, to discover others, and were brought into public assemblies for this purpose, where they fixed on so many, rich and poor, as led to the termination of this practice.

The methods resorted to for detecting witches were numerous, but all were ineffably stupid. One celebrated mode of discerning a witch, and torturing the unhappy being at the same time, to draw forth confession, was by running pins into the body, on pretence of discovering the stigma or mark of Satan, which was said to be inflicted by him upon all his vassals, and who were supposed to be insensible to pain. If a person suspected could only shed three tears with the left eye, she was at once declared guilty. If an accused individual squinted, her doom was sealed, as squinting was believed to arise from the horrid visions of evil spirits. The woman who came to fetch a light from her neighbour’s house on May-day, was invariably refused, as the application proved her to be a witch. Matthew Hopkins, a celebrated witch-finder, used to weigh the supposed criminal against the church bible, which if she was guilty, would weigh her down. If the lips of an old woman were seen frequently to move, she was supposed to be mumbling her incantations, and if she made any mistake in the responses at the parish church, and said amen in the wrong place, it was concluded that she was saying her prayers backward. It was supposed that a witch could never repeat the Lord’s prayer entirely, but would omit one part or the other, and the want of accuracy in the utterance of this formulary, was sufficient to ensure a sentence of condemnation. To draw blood from a witch, was to dissolve the power of her enchantments, and to burn alive any animal she had bewitched, would cause her immediately to confess. Swimming a witch was a mode of proof frequently resorted to, and it is difficult to conceive of any judicial process combining more of ignorance and brutality than this ordeal, which was the invention of King James. The accused, in this case, was cross-bound: that is, the right-hand thumb was fastened to the left toe, and the left thumb to the right toe, and in this helpless state she

* Bp. Hall’s Soliloquy, xv.

† Bp. Jewel’s Sermons.

was thrown into a pond. If innocent, she at once sunk, and in many cases, death ensued before help was afforded; but if guilty, it was held she could not sink, and being taken out, was dealt with accordingly. The royal author of this torturing scheme gave the following sapient reason for the effect:—"The culprit having by her compact with the devil renounced the water of baptism, the element in its turn renounced her, and refused to receive her into its bosom." It was believed, that for a person to pronounce the name of God, or of Jesus Christ, was sufficient to put a conclave of witches to flight; and a long account is on record, of a man in France, who, when conveyed against his will to an assembly of witches, uttered an exclamation of horror which contained the name of Deity, when the whole company immediately vanished in a tempest. A worn horse-shoe nailed on the threshold, or in front of a house or stable, was regarded as sufficient to prevent the entrance of a witch, and these relics, as still found in country places, prove the lurking remains of this superstition.

Having thus presented to our readers these brief notices of the principle features of this obsolete system, we purpose, in a subsequent paper, to illustrate some of the statements contained in this, by details of certain trials and convictions which took place in the united kingdom, from the time of Elizabeth to the commencement of the eighteenth century. We shall then institute a brief inquiry into the causes of this popular belief during that period, and trace its gradual decline under the combined influence of improved public instruction from the pulpit and the press, the amelioration of our once sanguinary laws, and an increasing acquaintance with general science and experimental philosophy. To these causes, under God, we are inclined to ascribe our emancipation from that bondage, in which superstition held our forefathers, and led alike captive the saint and the sinner, the wise and the unwise.

SIGMA. P.

REMARKS ON A RECENT DENIAL OF THE DESTRUCTION OF PHARAOH.

(To the Editor.)

SIR,—In "The Manners and Customs of the Ancient Egyptians, by J. G. Wilkinson, F.R.S. &c." there is the following remarkable passage respecting Pharaoh, the king of Egypt, at the time of the Exodus.

"There is no authority in the writings of Moses for supposing that Pharaoh was drowned in the Red Sea; and from our finding that wherever any fact is mentioned in the Bible History we do not discover any thing on the monuments which tends to contradict it, we may conclude that these two authorities will not here be at variance with each other. And in order to show that in this in-

stance the same agreement exists between them, and to prevent a vulgar error, perpetuated by constant repetition, from being brought forward to impugn the accuracy of the Jewish historian, it is a pleasing duty to examine the account given in the Book of Exodus. According to it Pharaoh led his army in pursuit of the fugitives, and overtook the Israelites 'encamping by the sea, beside Pi-Hahiroth, before Baal-zephon.' The Israelites having entered the channel of the sea, the army of Pharaoh, 'his chariots and horsemen,' pursued them, and all those who went in after them were overwhelmed by the returning waters. This, however, is confined to the 'chariots and the horsemen, and all the host of Pharaoh, that came into the sea after them,' and neither here nor in the song which Moses sang on the occasion of their deliverance, is any mention made of the king's death, an event of sufficient consequence at least to have been noticed, and one which would not have been omitted. The authority of a Psalm can scarcely be opposed to that of Moses, even were the death of Pharaoh positively asserted, but this cannot even be argued from the expression, 'he overthrew Pharaoh and his host in the Red Sea,' since the death of a monarch is not the necessary consequence of his defeat and overthrow."—Vol. I. pp. 54, 55.

Now, there are, no doubt, many vulgar errors, which it is the office of the critic to correct, nor should he be deterred in so doing, maugre all the noise that is made about neology, and that by many persons who do not know what neology means. There are some who would most readily have swallowed down the statement as truth, if our translators had, by a signal blunder, made it out that Jonah had swallowed the whale, instead of the whale having swallowed Jonah; but these simple souls manifest more of *credulity* than *faith*, for though faith has to do with that which is above reason, it certainly never insults reason, and hence the difference between the miracles in the Bible and the fabulous miracles of Rome.

There may, however, on the other hand, be in some minds too much of a disposition to correct the Bible by their errors, rather than to correct their errors by the Bible. Some learned men lay down a favourite theory, and then every thing must bend to that theory. At the first glance *Wilkinson* seemed to have discovered a curious fact, which had for ages escaped notice; but a few moments recollection and examination of all the Scriptures on the subject served to show the matter in a different aspect, and at least, if Pharaoh's personal destruction be not affirmed, there is as much or more reason to believe that he was drowned with all his host, than that he was not. We may, indeed, put the construction on v. 28 of Exodus xiv., that "the chariots, the horsemen, and all the host of Pharaoh that came into the sea after the Israelites" were all that were drowned, and that of *these* "there remained not so much as one of them;" but that another portion of the army did not enter into the sea, among which was Pharaoh, and so he escaped. But still the expression seems to be remarkable, and to be written in order to mark a peculiar circumstance, *לֹא נִשְׁאַר בָּהֶם עַד אֶחָד*, "there remained not so much as *one* of them." And this is repeated in Psalm cvi. 11, and carefully rendered in the Septuagint, *εἰς εἷς αὐ-*

των οὐκ ὑπελειφθη, "there was *not one* of them left." The whole passage in that Psalm is also singularly strong in favour of the prevalent opinion that *Pharaoh was drowned with his host*, and from his not having noticed it, it is not improbable that this Psalm was overlooked by the author of the Antiquities. "He rebuked the Red Sea also, and it was dried up: so he led them through the depths, as through the wilderness. And he saved them from the hands of him that hated them, and redeemed them from the hand of the enemy. And the waters covered their enemies; there was not one of them left."

In addition to these reasons it may fairly be argued, that the uncertainty of ancient chronology, especially of that of Egypt, whose hieroglyphics are as yet but little understood, should make us cautious how we alter a generally received opinion, because it does not accord with certain supposed dates. *Wilkinson* fixes on a sovereign, Thothmes III., one of the 18th dynasty of Theban or Diospolitan kings, in whose reign he supposes the Exodus of the Israelites to have taken place, B.C. 1491; but as it took place only four years after the accession of this monarch, whose reign was extended to thirty-nine years, on this ground he endeavours to find if he cannot make the Scripture bend to his chronology, rather than his chronology to Scripture. To do him justice, it must, however, be observed, that he does not attempt to dispute the accuracy of the Israelitish historian, but infers that nothing can be deduced from his statements to prove that Pharaoh was drowned, and therefore his chronological data is not invalidated by the Scripture. It may, however, be charged against him, that he rather undervalues "the authority of a Psalm," for they were well-known events celebrated in that portion of holy writ, and many were penned at the time when those events took place. Mr. *Wilkinson's* authority is far more uncertain; he has seen reason to disavow various opinions, which he formerly strenuously maintained, and he may yet see reason to make a different arrangement of his chronology.

In conclusion, it may be remarked, that the awfully hardened character of Pharaoh, and the striking example which God resolved to make of him, also militate strongly against the notion that he was not overwhelmed in the general destruction with his army. It can hardly be conceived, on serious reflection, that God would have spared him only, and have poured out all his vengeance on the instruments of his tyranny. Surely the contrary must be inferred from this language, "I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen." *Exod. xiv. 17, 18.* Here the same kind of judgment which should overtake the charioteers and horsemen, was evidently to overtake Pharaoh, and if not afterwards included in the expression "*not one of them left*," may be more than implied by comparing the language of the threat with that which describes the execution. The contrary opinion appears to divest the subject of much of that awful grandeur of the Divine majesty, which we have been accustomed to contem-

plate as manifested in the complete ruin of one of the most haughty of tyrants, through the miraculous agency and omnipotence of Him by whom "kings reign," and who is "KING OF KINGS AND LORD OF LORDS."

I. C.

Camberwell, April 25th, 1838.

ON THE CHARACTER, ORIGIN, AND DESIGN OF THE FOUR GOSPELS.

(Continued from Vol. I. N. S. page 624.)

FROM the earliest period of Christianity, the fourth gospel, certain epistles, and the apocalypse have been almost unanimously attributed to the apostle John; and this tradition, supported by the greatest names in ecclesiastical history, is fully confirmed by the internal evidence of the books themselves. For, the principal information which they furnish concerning their author, now shown to have been one and the same person, is that he was an apostle of Christ, whose name was John; and, as only one of the apostles bore that name, he must consequently have been the son of Zebediah, and the brother of James the greater.

That the anonymous disciple peculiarly beloved by Jesus, and to whom reference is so frequently made in the gospel ascribed to John, was the writer of that gospel, might fairly be deduced from the principle of autobiographical propriety suggested in the inquiry concerning Matthew; but the fact is, also, distinctly avowed by the evangelist himself, who at the close of the book says of the beloved disciple,—“This is the disciple who testifieth concerning these things, and wrote these things, and we know that his testimony is true;”—meaning probably that his Christian readers, with whom he here identifies himself, were conscious of possessing the strongest evidence of the truth of his narrative. Of the same beloved disciple it is in the same book related that,—“at the [paschal] supper, he leant back on the bosom [of Jesus,] and said, Lord, who is he that betrayeth thee?”—and, having witnessed his last sufferings and death, was rewarded for his attachment by receiving from him the charge of his mother. To distinguish him from Peter, with whom he was often conjoined at this period, and for some time afterwards, he is repeatedly termed—“*the other disciple*.”—Thus, when on the morning of the resurrection Mary of Magdala found the tomb empty,—“she ran [with the intelligence] to Simon Peter, and to *the other disciple* whom Jesus loved.”—By this peculiar appellation he is proved to have been the faithful follower who accompanied the Saviour into the high-priest’s palace, and, apparently, attended him during his trial. This fact, so probable on general grounds, is further proved by the delicate omission in the fourth gospel of a circumstance, pointedly noticed in the three former ones; namely, that while the other disciple, who was known to the high-priest, entered with Christ into the palace, Peter followed at a distance.—“Now

Simon Peter had followed Jesus. *The other disciple*, also, [followed him."] (*καὶ ὁ ἄλλος μαθητής.*)—The modesty evinced in concealing his name on such an occasion, and declining to gain applause at the expense of a brother-apostle, strongly concurs with the preceding indications, in showing that, in this instance as well as in the rest, *the other disciple* was the evangelist himself. It would, indeed, be a strange anomaly if, in the midst of a series of similar actions ascribed to the same individual, one were found which, under a precisely similar designation, really belonged to another person.* Matt. xxvi. 58; Mark xiv. 54; Luke xxii. 54; John xiii. 23—26; xviii. 15, 16; xix. 26, 27; xx. 1—10; xxi. 1, 2, 7, 19—24.

That the evangelist was, also, an apostle is demonstrated, independently of many subordinate considerations of congruity and connexion, by the fact that the long discourse of Christ at the last supper was addressed to the apostles only, among whom the beloved disciple, who occupied so distinguished a place at that repast, must, consequently, be reckoned. Having directed Peter and John to make the necessary preparations, it is added that,—“when the evening was come, [Jesus] placed himself at table with *the twelve*.”—After instructing them in humility by the significant act of washing their feet, he reminded them that—“the servant is not greater than his lord, nor *the apostle* than he who sends him;”—but at the same time promised that, like himself, they should ultimately be raised to *spiritual thrones*.—“Ye are they who have continued with me throughout my trials, and I bestow unto you a kingdom as my Father bestowed [one] on me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging *the twelve tribes of Israel*.”—This promise is evidently a repetition of the former one,—“I tell you truly that, in the new creation, when the Son of Man shall sit on his throne of glory, ye, also, who have followed me shall sit on *twelve thrones, judging the twelve tribes of Israel*;”—and both of them are exclusively applicable to the apostles. In like manner, in addition to more full and explicit instructions from himself, the Lord promised to send them the Holy Spirit, who would guide them into the knowledge of the whole Christian doctrine, reveal to them things to come, endue them with miraculous powers, and enable them to perform greater things than he had done. In reference to the communication of religious knowledge to the world, he represented himself as the trunk of a vine, the apostles as the branches, and all other Christians as the fruit; thereby showing that they were the only original and authoritative teachers of evangelical truth, and for this purpose were amply furnished with the necessary qualifications and credentials. Besides these and many similar passages, some of which almost anticipate the composition of the gospel and apocalypse of John, the following petition in the Saviour’s final prayer seems to be conclusive on the subject.—“Con-

* The author of an interesting dissertation on the Zebedean family, inserted in the number of the Congregational Magazine for June, 1837, page 350, seems to think this a doubtful point; but, for the reasons here assigned, as well as in vol. xvi. p. 464, he may, perhaps, be induced to consider it more deserving of regard.

secrete them in thy truth: thy word is truth. As thou hast sent me into the world, *I, also, have sent them* (καὶ γὰρ ἀπέστειλα αὐτοὺς) into the world; and for their sakes I consecrate myself, that they also may be consecrated in the truth."—Matt. xix. 27, 28; xxvi. 20; Mark xiv. 17, 20; Luke xxii. 8, 14, 28—30; John xiii. 1—26; xiv. 25, 26; xv. 1—16, 26, 27; xvi. 12—14, 25; xviii. 12, 17—23; xx. 21—23.

Lastly, that this apostolical evangelist was named John is plainly and repeatedly stated in the apocalypse, wherein, as a prophetic and mystical book, such an intimation was peculiarly appropriate; as, for example, in the introduction,—“The revelation of Jesus Christ, which God gave him, to show his servants the things which must speedily take place. By his angel, whom he sent, he signified [it] to his servant *John*, who bore witness of the word of God, and of the testimony of Jesus Christ, according as he saw.”—Again, in the opening salutation,—“*John* to the seven churches which [are] in Asia, grace and peace [be] to you from [him] who is, and was, and is about to come; and from the seven spirits which are before his throne; and from Jesus Christ, the faithful witness, the first-born from the dead, and the prince of the kings of the earth.”—Soon afterwards he gives the following account of himself, and of the circumstances under which he wrote.—“*I John*, your brother, and partner in the affliction, and kingdom, and patience of Jesus Christ, was in the island called Patmos, on account of the word of God, and of the testimony of Jesus Christ.”—Towards the end of the book he once more announces himself as its author.—“*And I*, who heard and saw these things, *am John*.”—Revel. i. 1—5, 9; xxii. 8.

In confirmation of this statement, corroborative proof might easily, were it necessary, be accumulated. The very circumstance of a servant and disciple of Christ, named John, who had seen and heard and handled the living Word, having been favoured with the apocalyptic visions, and, like Peter, Paul, James the less, and Judas Lebbeus, appointed to communicate a divine message to a number of associated churches on whom he bestows his pastoral blessing, is a sufficient proof that he was the apostle John. What other disciple of that name would for such a purpose have been preferred; or, if preferred, would have neglected to give the intimation, necessary and usual in similar cases, that he was not the apostle, but a distinct person? His ministerial connexion with the churches of Asia Minor, and banishment to the isle of Patmos during a season of persecution are mentioned in the apocalypse, as well as by the early Christian writers; who add that, released at length from exile, he returned to the Asian province, and, at a very advanced age, about the third year of Trajan, having survived most of the other apostles, died in peace at Ephesus, where his body was interred. Thus was verified the memorable prediction of Jesus that, while Peter would suffer the death of the cross, as a martyr to the Christian cause, and both the sons of Zebediah would share with their master the cup of

* A similar expression in Ch. xxi. 2. is expunged by Griesbach, as an unauthorised interpolation.

persecution, the beloved disciple would survive till his second coming, that is, as may fairly be deduced from a collation of connected passages, till the end of the Jewish dispensation; agreeably to the declaration of Christ on a former occasion,—“I tell you truly, among those standing here, are some who will not taste death till they have seen the Son of man coming in his kingdom.”—To the two brethren he declared,—“Ye shall drink of the cup whereof I drink, and receive the baptism which I receive.”—Of John, in answer to a question from Peter,—“Lord what [will happen to] this man?”—he said,—“If I choose him to remain till I come, what [is that] to thee? Follow thou me.”—Notwithstanding its interrogative form, this was regarded as a prediction by all the apostles, though, as in the case of other prophecies, its precise import was not at the moment understood. In exact conformity with the intimation thus given, Peter, in his second epistle to the Jewish churches of Asia Minor, expresses his conviction that the time for quitting his tent, or body, was at hand, *as the Lord had shewn him*; whereas John, on the contrary, both in his epistles, and in his apocalypse, eagerly anticipates the approaching advent of Christ, as an event which he fully expected to witness.—[“My] children, *it is the last hour*; and, as ye have heard that the Antichrist is to come, even now there are many Antichrists, whereby we know that *it is the last hour* And now, [my] children, continue in him, that, *when he shall appear*, we may have confidence, and not be ashamed to meet him *at his coming* He who testifieth these things saith, *Surely, I come quickly*. Amen: Come Lord Jesus.”—Matt. xvi. 28; xx. 20—23; Mark ix. 1; x. 35—40; Luke ix. 27; John xxi. 1—7, 15—24; 2 Peter i. 12—15; 1 John i. 1—5; ii. 7, 8, 18, 28; Revel. xxii. 20.

At this period, Peter and John seem to have been specially united, both in public ministry, and in private friendship; and, on some other occasions when they are mentioned in conjunction, the continuity and similarity of the narrative are so manifest that the apostleship of John can no more be doubted than that of Peter. Thus, soon after the day of Pentecost, they went up together to the temple at the evening hour of prayer, when it was thronged with worshippers; and, at the *Beautiful* gate of that edifice, performed the splendid miracle of conferring soundness and strength on a man who had been lame and deformed from his birth; a miracle which, seconded by an appropriate address from Peter, led to the instant conversion of five thousand men. Having been, in consequence, arraigned before the Sanhedrim, which had so recently condemned their master to death, they boldly professed their attachment to his person and cause, on which the court, it is said, were astonished, understanding that they were illiterate and private individuals, (*ἀγράμματοι καὶ ἰδιῶται*) and recognised them as having been with Jesus. This statement strongly confirms the conclusion previously adopted, that, when on the apprehension of Christ Peter followed him at a distance, John was *the other disciple* who accompanied him into the palace, where he was known to the high-priest, and, like Peter, might easily have been seen by Annas and Caiaphas, who,

though they had exchanged places, were still in office. On their subsequent mission to Samaria, the two friends are plainly characterised as apostles, both by name and by action. They were a deputation from *the twelve, who alone*, during that severe persecution of the Jewish churches which followed the martyrdom of Stephen, remained at Jerusalem; and their peculiar dignity and authority were immediately made known to Simon the magician, and others; for,—“by the application of *the apostles’ hands* the Holy Spirit was given”—to the Samaritan converts, who had embraced the gospel under the ministry of Philip the deacon, and witnessed his miracles, but had not previously received that supernatural endowment. Acts iii. 1—11; iv. 1—6, 13, 19, 20; viii. 1—7, 14—21.

The power of communicating miraculous gifts to other Christians by the application of hands was granted to the apostles exclusively, as one of the signs and seals of their office. In this, as in other respects, they were closely assimilated to their divine master, by whom they were appointed to be the legislators of Christianity, as Moses had been of Judaism. The manner in which the possession of this power is claimed by the apostles Paul, and John, is remarkably similar and significant, as will appear from a collation of the following passages in their writings.

GOSPEL BY JOHN.

i. 16. Out of his fulness *we all* have received, *even gift for gift*. 17. For the Law was given through Moses, [but] the grace and the truth through Jesus Christ.

xvii. 8. The words which thou gavest me I have given them 22. And the glory which thou gavest me I have given them, that they may be one, as we are one.

A similarity of the same kind is observable in the allusions of this evangelist, and of the apostle Peter, to the transfiguration of Christ, which seems to have taken place on the peak of Hermon, now called the Djibel Esssheich, not very long before his crucifixion, and helps to prove that, like Peter, the evangelist John was one of the three select witnesses of that august scene, or, in other words, was the apostle of the same name.

GOSPEL BY JOHN.

i. 14. The Word became incarnate, and dwelt among us, full of grace and truth, and *we beheld his glory*, a glory as of the only begotten of the Father.

FIRST EPISTLE OF JOHN.

i. 1. That which was from the beginning, *which we have heard, which we have seen with our eyes*, which we have contemplated, and our hands have handled concerning the living Word: 3. *That which we have seen and heard* we declare unto you.

SECOND EPISTLE OF PAUL TO THE CORINTHIANS.

iii. 13. And, not as Moses, [who] put a veil on his face 18. But *we all* with unveiled face reflecting the glory of the Lord, are transformed into the same image, from glory to glory, as by the Lord the Spirit.

9. For, if the ministry of condemnation [was] glorious, much more doth the ministry of righteousness exceed in glory.

SECOND EPISTLE OF PETER.

i.—16. *We were eye witnesses of the majesty* [of our Lord Jesus Christ.]

17. For, he received from God the Father honour and glory, when such a voice was sent to him from the majestic glory, This is my beloved Son in whom I am well pleased. 18. And this voice, sent from heaven, *we heard when we were with him* in the holy mountain.

That the fourth gospel was composed by the apostle John, and that he was eminently fitted for the office of an evangelist, may be further illustrated by some other characters, both of the writer, and of the book, which admirably harmonize with this conclusion. Of the vast multitudes who resorted for instruction to John the Baptist, a select few became his professed disciples. Among these, two are particularly mentioned in this gospel as having attached themselves to Christ soon after the commencement of his ministry, and, apparently, earlier than any others. Having heard their former master repeatedly proclaim Jesus, as—"the lamb of God which taketh away the sin of the world,"—they immediately took up their abode with him, as his followers and attendants.—"One of the two,"—says the historian,—"*was Andrew, the brother of Simon Peter,*"—and, in accordance with the modest reserve which, as previously remarked, the sacred writers often practise on such occasions, it may reasonably be inferred that the other and nameless disciple was the evangelist himself. The minute accuracy with which this occurrence is related, together with the ensuing events of the early ministry of Jesus, both in Galilee and in Judea, the accession of Peter, Philip, and Nathaniel, the first and second miracle at Cana, the first expulsion of dealers from the temple, the important discourse with Nicodemus, the conversion of the Samaritans at Sychar, the cure of the infirm man at the pool of Bethesda on a sabbath-day, and the retreat of Christ from consequent persecution at Jerusalem, all peculiar to this gospel, perfectly agrees with the view here taken, and is thereby satisfactorily explained.

Who, indeed, could have been either more able or more willing to give information respecting the Saviour, and his forerunner, than one who was the friend and disciple of both? Omitting facts which had been already sufficiently reported by the preceding evangelists, he mentions several new and interesting circumstances concerning the Baptist, on whose history he seems to dwell with affectionate regard, and with an evident desire to explain his character and office, which by many and even well meaning persons were at that time but imperfectly understood. Thus, he gives an account of a solemn deputation sent to John by the Jewish rulers, most probably the Sanhedrim, and of the full and distinct statement which he thereupon made concerning the object of his mission, a statement which led to the conversion of the evangelist himself; and, as Jesus afterwards intimated, left the Jews without excuse for their impenitence and unbelief. He, also, alone reports an important discourse of John, wherein he predicts that, like the morning star, his own prophetic lustre would fade and vanish, as the sun of righteousness advanced in his career. When, on his second retreat from persecution at Jerusalem, Jesus repaired to Bethabara, near the Jordan, the evangelist naturally remarks that this was the place where John first baptized, and, apparently, left a strong and favourable impression; but that, while rendering due respect to his merit, the inhabitants did not fail to perceive the superior dignity of him to whom he had borne witness. Even at a late period of his life, when in his general epistle he describes the three great external testimonies to the truth

of Christianity,—the Spirit, the water, and the blood,”—he carefully distinguishes the mission of the Saviour from the preparatory ministry of the Baptist, observing that Christ came,—“not with water only, but with water and blood;”—and, having consequently been invested with the dispensation of the Holy Spirit, derived from these three circumstances a concordant and irresistible attestation. John i—v; more particularly i. 7, 8, 15, 19—40; iii. 22—36 end; v. 31—36; x. 39—42 end; and 1 John v. 5—12.

W. S.

London, May, 1838.

REMINISCENCES OF AMERICA.

No. III.—SLAVERY IN THE DISTRICT OF COLUMBIA.

By those who know that Congress has no power over slavery in the independent states, the question is frequently asked, why does not Congress abolish slavery in the district of Columbia, where her power is supreme?

While I was at Washington, the seat of government, a report was brought up in the house of representatives, by a select committee appointed with instructions to report, “That Congress possesses no constitutional authority to interfere in any way with the institution of slavery in any of the states of this confederacy; and that, in the opinion of this house, Congress ought not to interfere in any way with slavery in the district of Columbia, because it would be a violation of the public faith, unwise, impolitic, and dangerous to the union; assigning such reasons for these conclusions as, in the judgment of the committee, may be best calculated to enlighten the public mind, to allay excitement, to repress agitation, to secure and maintain the just rights of the slave-holding states, and of the people of this district, and to restore harmony and tranquillity amongst the various sections of this union.”

From this report the following extracts are made, with the design of exhibiting the case as it then stood, and the reasons assigned by Congress for not interfering with slavery in the district referred to.

“The resolution under which your committee were appointed, naturally divides itself into several branches or propositions, each of which shall be considered in its order. They are instructed to report, in the first place:—That Congress possesses no constitutional authority to interfere in any way with the institution of slavery, in any of the states of this confederacy. Your committee will merely allude to this proposition, in obedience to the express direction given them by the house, and not for the purpose of entering into any argument respecting it. Unquestionably, if there is any political or constitutional principle, which the people of the United States consider as settled beyond all possible dispute or controversy, it is that the institution of slavery as it exists in the states of this confederacy, is municipal, not national, and that it belongs exclusively to the states, and can only be affected by state legislation. The power to regulate

or act upon it, is one of the reserved powers of the states; a power which was not only given, nor ever intended to be given, by the framers of the constitution, to the general government, but which the states expressly and carefully guarded and retained to themselves, by that amendment of that instrument, (article 10) in which it is declared, that "all powers not delegated by the constitution to the United States, nor prohibited by it to the states, are reserved to the states respectively, or to the people." The subject of slavery in the states, then, is not an open question or matter of debate. The fact that Congress possesses no authority whatever to legislate respecting it, is one that can neither be strengthened by argument, nor made clearer by discussion. Your committee are instructed to report, in the second place: That, in the opinion of this house, Congress ought not to interfere in any way with slavery in the district of Columbia. 1st. Because it would be a violation of the public faith. To obey this instruction of the house in the manner pointed out by the resolutions, it will be necessary to examine, to some extent, the relations between the federal government and the district of Columbia; the probable objects of the provision in the constitution, authorizing the cession of the district to the United States; and the consequent expectations which may have been rationally entertained by the states that made the cession, as to the exercise, by Congress, of the powers granted to it over the ceded territory.

In consulting the commentators upon the constitution, it will be found that the old Congress encountered inconveniences, and even danger, from holding their sessions where state legislatures had exclusive local jurisdiction, and where state authorities alone were to be depended on in matters of police and personal protection.

Indeed, an adjournment of that Congress from the state of Pennsylvania to New Jersey, for a cause of this description, which occurred at the close of the revolutionary war, no doubt contributed greatly to the introduction of this clause into the constitution of the union. The proceedings of the old Congress show distinctly, that the acquirement of a territory for the seat of the federal legislature, over which it should have exclusive or special jurisdiction, was a favourite idea with that body, as early as the year 1783, and that it continued up to the time of the formation of the constitution. Upon this point your committee will only detain the house with a few of the resolutions adopted by the old Congress that go to establish it. On the 7th of October, 1783, a resolution was passed, "that buildings for the use of Congress be erected on or near the banks of the Delaware, provided a suitable district can be procured on or near the banks of the said river for a federal town, and that the right of soil, and exclusive or such other jurisdiction as Congress may direct, shall be vested in the United States." On the 21st of the same month, (October, 1783,) another resolution was passed, preceded by a preamble as follows: Whereas there is reason to expect that the providing buildings for the alternate residence of Congress in two places will be productive of the most salutary effects, by securing the mutual confidence and affections of the states,

Resolved, That buildings be provided for the use of Congress, at

or near the lower falls of the Potomac, or Georgetown, provided a suitable district on the banks of the river can be procured for a federal town, and the right of soil, and an exclusive jurisdiction, or such other as Congress may direct, shall be vested in the United States. On the 20th of December, 1784, the old Congress passed, among others, the following resolutions.

Resolved, That it is expedient that Congress proceed to take measures for procuring suitable buildings to be erected for their accommodation.

Resolved, That it is inexpedient for Congress at this time to erect public buildings for their accommodation at more than one place. These resolutions by the continental Congress as to the expedience and necessity for a territory for the seat of the federal Government, over which it should have peculiar if not exclusive jurisdiction, are produced to show the origin of the provision in the constitution upon that subject, and the object for which the acquisition of such a territory was desired. That object, beyond all question, was to secure a seat for the federal government, where the power of self-protection should be ample and complete, and where it might be exercised without collision or conflict with the legislative powers of any of the states, so far as its exercise should be required for the great national purposes for which the peculiar or exclusive jurisdiction was sought to be obtained. The jurisdiction was made exclusive, not as your committee believe, and as they think every considerate citizen will admit, to change the object of the grant of the jurisdiction when it should be made, but to secure that object more effectually, by making the federal government independent of state interference, and of state protection, within the district where it was to be located, and where its deliberations should be held. Assuming the correctness of these premises, the next inquiry is, what expectations were the states by which the district was ceded, as well as their sister states, authorized to entertain, as to the exercise by Congress of the legislative powers derived from these cessions?

"Your committee" the report goes on to state, "has no hesitation to say in answer to this enquiry, that those expectations by all the parties interested, not only might, but must have been, that Congress would exercise the powers conferred, so far as the exercise should be found necessary for the great national object of the cession, with strict reference to the accomplishment of these objects, and that all other powers conferred by the cession, would be exercised with an equally strict reference to the interests and welfare of the inhabitants of the district—those citizens of two free states, who had been made dependent on Congress for their local legislation; for the protection of life, liberty, and property—rights guaranteed by the constitution to all the citizens of the confederacy—in order that a seat for the federal government subject to the exclusive controul of Congress, might be granted to it. Two questions then remain to be considered, to determine whether Congress should or should not attempt to interfere with slavery in the district of Columbia, viz.

1. Do the great national objects which were intended to be secured to the federal government by the cession of the territory require such

action on the part of Congress? Your committee will make no argument upon so plain a proposition. No individual within their knowledge, not even the most deluded fanatic, has ever asked, or attempted to justify, a measure of this description upon such a pretext.

2. Would the states of Maryland and Virginia, if the cession of this territory to the federal government had not been made, from any thing which has been shown to Congress, be induced to interfere with, or abolish, the institution of domestic slavery within it?

At the time of the cession from those states, slavery existed in every portion of their territory, in the same degree and subject to the same laws and regulations by which it was authorized and regulated in the territory ceded to the federal government. It still exists in those states, without any material variation or modification of their laws respecting it. As those states, then, have not abolished it within the territories remaining under their jurisdiction, is it reasonable to suppose, that they would have abolished it in the territory comprising the district, had they continued to retain their original jurisdiction over it? Can any reason whatever be given for the abolition of slavery in this particular district, which does not apply with equal force to every other slave-holding section of the country.

Can any cause be shown why the states of Maryland and Virginia would have abolished, or would now abolish slavery in this district, had it continued to form a part of those states respectively, which would not have warranted or produced general abolition throughout those states? Most unquestionably not! As those states, then, have not abolished slavery in the residue of their territory, it is evident that they would not have abolished it in the district of Columbia, if it had continued subject to their action. It follows conclusively, therefore, that Congress, as the local legislature of the district, and acting independently of the national considerations connected with its powers over it, is bound for the preservation of the public faith, and the rights of all the parties interested, to act upon the same reasons, and to exercise the same paternal regard which would have governed the states by which the district was ceded to the federal government. The question then is, "are the citizens of the district desirous of change themselves? Has any request or movement been made by them that would justify an interference with their private rights on the part of Congress? None whatever. The citizens of the district have not only not solicited any action on the part of Congress, but it is well known that they earnestly deprecate such action, and regard with abhorrence the efforts that are made by others who have no interest in the district to effect it.

There is another consideration connected with this part of the argument, which your committee think worthy of attention. It is this: that there is no law in the district prohibiting the master from manumitting his slaves, which he may do at his own discretion, and without incurring any responsibility whatever. Certain it is that no such law has been passed by Congress. The citizens of the district, therefore, have no necessity for the aid of Congress, should they wish the abolition of slavery among them, they have only to

exercise an existing right, and their wish will be accomplished. Can there be more decisive evidence, than that they do not wish the abolition of slavery then, that it continues to exist among them? or can any one desire more conclusive proof, that any attempt by Congress to effect this object by the force of law, would be an interference with the rights of private property, against the wishes and consent of those concerned, and for none of the purposes for which Congress is authorized by the constitution to take private property for public use. Hence, your committee believe they have proved, beyond the power of contradiction, that an interference by Congress with slavery in the district of Columbia, would be a violation of the public faith—of the faith reposed in Congress by the states which ceded the territory to the federal government, so far as the rights and interests of those citizens residing within the ceded territory are concerned. The committee goes on to state, that the abolition of slavery in that district would prove injurious to the states which made the concession, and proceeds: "If then it can be demonstrated that the abolition of slavery in the district of Columbia would produce evil and not good to the states that made the cession, the conclusion is inevitable, that such an act on the part of Congress, would be a violation of the faith reposed in it by those states." "Without which," it is afterwards declared, "they never could have been induced to have made that concession." They next attempt "to show that Congress could not interfere with slavery in the district of Columbia without a violation of the public faith in reference to the slave-holding states generally, as well as to the states of Virginia and Maryland." They conclude, that public faith must not be violated, and assign several reasons why they consider that such a measure as interference with slavery in Columbia would be unwise and impolitic. It were easy to point out much that is erroneous in principle and fallacious in reasoning, in the report from which these extracts are made; but while they continue the sentiments of three-fourths of the members of the house of representatives, we cannot expect that body to interfere; and while many of the friends of the slave hold the same sentiments, we cannot expect that they will urge the legislature to an act which they consider equivalent to a violation of public faith.

To show what is the view taken of this by Congress, one other extract from the report will suffice. "What is public faith but the honour of the government? why are treaties regarded as sacred and inviolable? why, but because they involve the pledge, and depend upon the sanctity of the national faith? Why are all compacts or promises made by governments held to be irrevocably binding? Why, but because they cannot break them without committing perfidy and destroying all confidence in their justice and integrity?" What! and is not a government founded on such principles as are laid down in the declaration of American independence bound in honour to knock off the fetters of the slave? Can any treaties based on injustice be sacred? or any confidence be placed in the justice of him who, forcibly and unjustly deprives his fellow man of his most valued birthright? Yes! I know that there are men in the south who would

not wrong a neighbour for a kingdom, nor equivocate to save their lives; but who, blinded by the influence of slavery, have become insensible to the wrongs done to humanity, by holding fellow men in bondage. Kind they are to their slaves, kind as a parent to a child it may be, but justice ought ever to precede indulgence, and where it is withheld even kindness cannot supply its place; "I, the Lord, love judgment, I hate robbery for burnt offering." And if justice ought ever to precede generosity, much as we may admire the conduct of the individual who rises above the heart-hardening influence of the circumstances in which he is placed, and is lavish in his kindness to those who feel themselves happy in being his slaves—still we feel that these slaves have a prior and superior claim, a right, for the privation of which, nothing can compensate.

So early as 1790, the inconsistency of slavery with the rights of man was perceived by those who had just thrown off a yoke which they felt to be galling; though by no means so oppressive as that of the slave; and at that time petitions praying for the abolition of slavery in the United States, were presented to Congress. And the recorded testimony of their opponents is, that from that period to the present, the abolitionists "have steadily aimed at emancipation." More numerous now than ever, are the patriots who blush for their country, and who would make any sacrifice to wash away the stain of slavery; but this they find no easy task. Slavery was forced on several of the states while they were colonies of Great Britain—forced upon them by the government of this country, in despite of their remonstrances and entreaties. So interwoven has it now become with the constitution of the states, that good men who are equally desirous to secure the emancipation of every slave and every bondsman in the land, have come to the very opposite conclusions respecting the means to be employed in securing the end they desire. The difficulties connected with the question are principally to be traced to that part of the constitution alluded to in the report already quoted, which secures to each state freedom from all foreign interference with her internal management; so that neither the free states nor Congress have any right to interfere with the legislation of slave-holding states. Had such a power been retained by Congress, or any other body, it would have been comparatively easy to determine the course to be pursued. In Britain, all that was necessary, was to petition parliament, and to rouse the indignation of the country by details of the enormities of slavery; but all the machinery of lectures, public meetings, and petitions, had proved unavailing if the house of assembly in Jamaica had been alone possessed of the power of bursting the fetters of the slave. On this, however, there may possibly be a difference of opinion. And on this very point the friends of the slave in America are divided. One party say, "Agitate! agitate! it is only by agitation that we can bring an influence to bear upon the southern slave-holder. It is only by holding up slavery as a sin, and branding the slave-holder as guilty of sin, that we can expect to reach the consciences of those who call themselves our brethren." But another party, many of whom are equally desirous of universal emancipation, differ completely in opinion, and

say, "Stop! You act most imprudently; you are injuring the very slave you wish to benefit, and rivetting the fetters you wish to destroy. It is only by conviction, not by irritation, that we must hope to induce the southern citizen to emancipate his slaves, and afterwards lend his influence to abolish slavery in the state to which he belongs." To the former party, this appears to be a tampering with the question, while the course they pursue appears, to the latter, injurious to the cause they wish to promote. These two parties proceeding upon principles the very opposite of each other, conclude that each is undermining the other's influence, and neutralizing the other's efforts. This has engendered a spirit of hostility betwixt those who ought to be united in efforts as they are in purpose, and has led to an alienation as wide as that between good men of different denominations in Britain, on account of their different opinions respecting the necessity of state endowments to the maintenance of religion in the land. In the one country, as in the other, men are to be found conscientiously differing respecting the most advisable means of securing what they both agree in earnestly desiring. In both parties in America are to be found men, whose proceedings cannot I should think, be approved by those with whom they act; but it is no less certain, that in both parties are to be found men, whom a stranger would suppose even their enemies must admire.

The calmness with which some of those who belong to the former party have borne the contumely and contempt which have been heaped upon them, shows the power of christian principle, to enable an individual to persevere, dispassionately, upon what he believes to be the path of duty, while loaded with execration by his foes, and sneered at by those who should be his friends. Leaving to others to enjoy the excitement attendant upon public meetings and agitation, but ready with his purse and his house to prosecute the work, and afford relief and protection to the destitute; willing to share, if needful, his last loaf with the son of oppression. I may differ from such a man in opinion respecting the probable results of his plans, but this can never blind me to his excellencies. I have heard even ladies, from the south, express a wish that they had the Tappans of New York south of the Potomac, intimating that "the form of a trial would be unnecessary to rid the world of such miscreants." And I have no doubt that such an outrage as was hinted at, would be a cause of rejoicing to individuals in almost every quarter of the United States.

Yet these men pursue their steady course under that banner upon which an apostle hath inccribed the motto, "The Lord is my helper, and I will not fear what man shall do unto me." To nothing but providential care can I trace their protection from assassination, even in the streets of New York.

But there are also to be found, individuals who have given unequivocal evidence that they feel, feel deeply both for the slave and the coloured free man, who have had an opportunity of forming an impartial opinion, and have devoted much time and labour to the examination of the subject, and who are candidly of opinion, that nothing is to be effected either directly or indirectly, by the

course pursued by the party with which the gentlemen referred to are connected.

It is much easier to see what will *not* do than what will do, and the question is beset with difficulties of which the majority of the friends of the slaves in Britain have no conception. In the opinion of many in America the interference of British churches and societies is not likely to be productive of much good.

On such men, the clamour raised in Britain will produce little effect. They too have been loaded with calumnies, and that by their brethren, and they too are conscientious in their convictions. And on such the resolutions passed in Britain are not likely to be productive of much good, so long as they are of opinion that these resolutions have been passed by individuals whom they acknowledge to be friends to them and friends to the slave, but friends who have done far less than they to make themselves acquainted with the difficulties of the case. Often have I heard the American say, in a tone of wounded feeling, mingled with imploring earnestness, "Don't tell us it is sin—tell us how to get rid of it." The problem, which to us appears so easy of solution, is one on which hundreds possessed of the warmest hearts and clearest judgments in America have hitherto been exercised in vain. And these individuals, because they cannot adopt the very mode which some of their brethren there and here prescribe, are held up as slave-holders and abettors of slavery! Can a man be chargeable with the guilt of slavery who has done all that is in his power for the extinction of slavery from the earth? I think not. Can that man, who having candidly and prayerfully enquired what can I do—is now doing all that he believes to be in his power? I think not, until he has been convinced that he can do more and refuses to do it. And this appeared to be the case with many, both in the free and slave-holding states.

There is one consideration which I am surprised has not been insisted on by the abolitionists, that in proportion to the endeavours made by the emancipationists to ascertain what can be done to eradicate the evil, has been the difficulty of discovering any plan likely to be successful. "Whatsoever therefore thy hand findeth to do, do it with all thy might."

REV. WILLIAM WALFORD'S REJOINDER TO DR. J. P. SMITH
ON 2 TIM. III. 16.

(To the Editor.)

MY DEAR SIR,—You will, I trust, indulge me by laying before your readers some observations upon the elaborate reply with which my friend, Dr. Smith, has honoured my letter, published by you, relative to the text 2 Tim. iii. 16. As I mean this to be a final review, on my part, of the subject in debate, I shall be compelled to trespass on the attention of your readers to a somewhat greater extent than in my former communication.

I. The translation of the text in question which Dr. Smith supports is, "*every writing divinely inspired [is] also profitable,*"

&c. That for which I plead is, "every writing [is] divinely inspired, and profitable," &c.

It will be seen that there is no controversy between us respecting the correct rendering of *πᾶσα γραφή*, as we concur in translating these words by "every writing." With nearly the first three pages, therefore, of Dr. Smith's critique, in which he labours to support this version, I have no concern, as I have translated the words precisely as he himself does. My conception of the words is, that they are to be taken distributively, for as, to use the Doctor's example, "*πᾶσα πόλις*" signify every city, so *πᾶσα γραφή* intend every writing: i. e. every writing which is included in the *τὰ ἱερὰ γράμματα*, the holy letters, or writings of ver. 15. I am not aware that there is anything equivocal or doubtful in the statement which my letter contains on this part of the subject, so that I feel no small surprise at finding Dr. Smith's review proceeding upon the supposition, that I contend for the rendering, "all Scripture." For this I cannot account.

II. I remarked in my letter that Dr. Smith's translation of the word *καί*, reduces it to little more than a mere expletive: his version is, "every writing divinely inspired [is] also profitable," &c. Of this remark Dr. Smith takes no notice; though I am sure his critical sagacity is too keen to permit him to be insensible to the feebleness of his version of this term. In what way he supports this rendering it is not for me to conjecture, as he affords no ground on which conjecture may rest. I still, therefore, maintain that the term "also," which he employs, requires for its propriety a preceding conjunction to which it may correspond, and as no such conjunction is extant in the text, his translation is incorrect, because a correct version assigns to every term its full significance; but Dr. Smith's treatment of the *καί*, so far from complying with this self-evident condition, slurs it over, as if it were without signification. Had there been, which Dr. Smith admits there is not, any various reading on the authority of which this word might have been omitted, the case would have been different; but with the present uncontroverted reading, his translation is, I venture to repeat, inadmissible. The *καί* is, in my apprehension, quite sufficient to remove any obscurity which, without it, might have darkened the sacred writer's intention. The two versions have this precise difference—Dr. Smith's takes *θεόπνευτος* as a part of the subject, and mine, as a member of the predicate of the proposition: in the latter case, the proper force of the conjunction *καί* is given to it, and every term has its full significance. I am at a loss to determine, upon any philological grounds, why my friend advocates the rendering which he employs; and though far from ascribing to him any defect of uprightness, I cannot but suspect the reason is to be traced to dogmatic rather than to philological causes.

That every one may clearly discern the value of the remarks now expressed, I set down in English the exact order which the Greek text employs in the collocation of the words: "Every writing divinely inspired, and profitable for doctrine," &c. The omission of the verb, *is*, will be noticed by the reader, which must be

supplied in order to complete the sense, and this supplement must be placed before "divinely inspired," and not after it, as is the case with Dr. Smith's version. The necessity of thus placing the supplement before "divinely inspired" arises from the nature and use of the copulative conjunction *καὶ*, which couples kindred terms, such as are the several members of the predicate of a proposition; and it appears, with the fullest evidence, that the adjective *θεόπνευτος* is allied to *ὠφελίμος*, as two qualities or properties which are predicated of the subject *πᾶσα γραφή*, and combined by the conjunction *καὶ*. Any other construction is incongruous and ungrammatical.

III. It has already been intimated that by *πᾶσα γραφή* the apostle intends identically the same as what in ver. 15. he styles *τὰ ἱερὰ γράμματα*, the holy letters, or writings; meaning the whole collection which was, at that time, sanctioned by Christ and his apostles, under the designation of the Old Testament. This is so clear, and so generally accorded, that no additional remark respecting it is requisite. But I must be allowed to express my entire persuasion that the design at ver. 16. was to impress on the attention of Timothy, the extremely momentous assurance, that the whole of these writings are divinely inspired. Dr. Smith demurs to the argument which I founded on the "amount of internal evidence," which, "accrues to the common version, and against the other," from the sense in which I understand the text. He remarks, "I think my friend will, upon reflection, admit, that this is rather a dangerous mode of arguing, as investing with too much consequence *our sense* of the greater or less importance of any particular declaration of an inspired writer." He goes on to say, with somewhat of the semblance of a sarcastic implication, "It would not be difficult to adduce clauses and verses of Scripture, of which some erroneous notion has acquired popularity, from its *seeming more affecting and edifying* than that which a sound biblical student knows to be the right interpretation." Whether I may be entitled to the appellation of "a sound biblical student," I will not attempt to determine; but of such a rule of interpretation, I am no patron or follower. Dr. Smith will allow me, with all respectful and kind feeling for him, to ask, for what sense I am to argue? for my own or for that of another man? the sense in which I expound the text, I believe to be its exact import; and the maintenance of an argument, because I look upon it as a genuine deduction from the words of the text, is a very different case indeed, from being influenced in its interpretation by what may be "seeming more affecting and edifying."

IV. Dr. Smith claims for the construction which he puts on this passage, "that it has come down to us from the primitive times of Christianity, and is REQUIRED by the grammatical construction of the clause." With the grammar of the case I have done; but must occupy a moment or two's attention upon the proof which my worthy friend adduces in support of the primitive antiquity of his gloss. This proof consists first, of an appeal to ancient versions, the only two of which, of material importance, are the Peshito Syriac, and the vulgar Latin. The Syriac, Dr. Smith thinks, may,

with much probability, be regarded as having been made in the century immediately following that of the apostles; "and it is not unreasonable," he adds, "to suppose that the manuscripts of the original book, or some of them, were actually apostolic autographs, or authenticated by apostolic men, or were the first transcripts from such." It would not be easy, I think, to find a more palpable instance than that which these words involve, of a disposition to support a favourite theory, by accumulated conjectures, without a particle of evidence. I am far from questioning the antiquity, or general excellence of this version; but I cannot withhold my astonishment at the character of the proof which Dr. Smith produces in favour of its *primitive* original. On this subject, I solicit the perusal of the following words, written by the Bishop of Peterborough, to whom, I imagine, Dr. Smith will not refuse the reputation of great learning on such topics. "That the old Syriac version is quoted by Ephrim (the Syrian), no one will deny. It is certain, therefore, that it existed in the fourth century; but as Ephrim is the oldest evidence that can be produced of its antiquity, it must remain a matter of uncertainty, whether it was made one, two, or three centuries, previous to that period. And it is surely better to confess our ignorance on a subject where we can arrive at no certainty, than subscribe to the fabulous legends of the Syrians." —Marsh's *Michaelis*, vol. ii. page 554. 1823.

On collating what Dr. Smith gives as a version of the clause in question, with the Syriac text of Walton's *Polyglot*, and with that which is extant in Schaaf's excellent edition, I see no reason to dissent from it. It is, however, a paraphrase rather than a close translation of the Greek text. The translator, whoever he may be, of which we know nothing, or whenever he lived, which cannot be proved to be earlier than the fourth century, inserts a relative, (Syr. ? Anglice, which,) without sanction, and omits the conjunction *kai*, the very term that guides us to a just conception of the sense of the text. I am, therefore, unable to concur with Dr. Smith, on the cogency of his argument, in favour of the construction which he adopts, and which he thinks entitles him to assume its truth, and well nigh apostolic origin.

The next authority which is pleaded is that of the Latin Vulgate: this version is unquestionably of high antiquity, but Dr. Smith himself assigns it no earlier a date than A. D. 384 or 386, just at the termination of the fourth century, about three hundred years after the death of the author of the epistle. This version, like the Syriac, leaves out the *kai*.

Dr. Smith has made several references to the Fathers, but their authority seems, on his own showing, to be generally adverse to his conception of the passage, as will readily appear on inspection.

V. The duty of an expositor of the Holy Scriptures is to ascertain, in the first place, the canonical authority and the true reading of the passages which he undertakes to explain. So far I shall have Dr. Smith's concurrence, who farther agrees with me, in regarding the epistles to Timothy as entitled to a place in the Canon, and the reading of the text, to which these remarks relate, as being altogether

free from exception. Beyond this point, I fear my notions of the business of an expositor will not harmonize with those of my friend. I am not insensible to the value either of ancient or modern expositors, or to the aids which may, in many cases, be derived from a comparison of various translations; but I do hold tenaciously the authority of the texts of the sacred writers themselves to be superior to that of any or of all commentators, translators, and critics of any age, or country, or pretensions; and if I can elicit, with tolerable certainty, the meaning of it, by the exercise of a devout and attentive inquiry, that result is to me the sense of the holy writings. This is, if I mistake not, the genuine boast and surpassing glory of Protestantism, and the sole method by which a satisfactory and settled judgment may be formed respecting the meaning of the inspired records. Dr. Smith, if I may judge from the strictures he has delivered in relation to my letter, appears to think it necessary to ascertain what the Fathers, versions, commentators, and critics have to say, before any dependance can safely be placed on what may seem to be the meaning of the revealed code. If this be really his opinion, I cannot too strongly express my disapprobation of it, as a mode of studying the sacred book altogether at variance with the divine intention for which the precept "Search the Scriptures" was given, as directly tending to establish that most pernicious error of subjugating individual belief to the tyrannical domination of the church, and exposing not only the unlettered, but the most accomplished readers of the revelation of God to an interminable conflict of opinion, and to a scepticism of the most harassing and afflictive kind. I openly avow my judgment, of the text in debate, to have been satisfactorily formed by a process such as I have noticed, and which I strenuously recommend to others who are desirous of having their faith founded on a reasonable conviction, drawn from an impartial, upright, and serious investigation, rather than on the ever shifting opinions and the fallible judgments even of the wisest and most erudite of the sons of men. "The meek will be guide in judgment, and the meek will he teach his way." Nothing can be more preposterous than to profess that the Scriptures alone are able to make us wise unto salvation, through faith which is in Christ Jesus, and then to act with regard to them, as though the huge and shapeless masses which the critical art has piled up with profusion little less than infinite, are to bar our progress, until we shall have surmounted them.

I should here terminate my communication, were it not that some parts of Dr. Smith's reply, of a character different from those which have been reviewed, appear to demand some notice from me.

Dr. Smith observes, in his reply to me, "to the man who convicts me of error, or assists me in the discovery of truth, or dissipates any mist of prejudice in which I may have been involved, I hold myself to be under no small obligation." Without wishing to detract in the least degree from the honour which this candid statement confers upon its author, I beg to say, that though it would afford me great satisfaction to effect a change in his judgment on the subject of my letter, I had no sanguine hope of such a result; as I have not the

vanity to imagine that my suggestions will preponderate over a judgment formed so long ago, and which has been confirmed by subsequent reviews. The object to which my remarks were directed was, to place before your readers a protest against the supposition, that the text in question is so obscure as to render almost hopeless any endeavour on the part of persons not deeply skilled in critical lore, to determine the sense of it, and to direct them to what appears to me to be its design—a design, as I apprehend, not mysterious or recondite.

In noticing an observation of mine, that I would willingly accept a criticism, be its authors and maintainers who they may, provided it approves itself to my understanding, Dr. Smith says, “notwithstanding this candid and equitable declaration, Mr. W. reiterates again and again the alarming idea.” I am not sure that I understand his meaning in these words, but from what immediately follows, I conclude it to be “the alarming idea” of “presumptive heterodoxy,” which my “insinuation” is calculated to convey. Now, Sir, I entirely disavow every intention of insinuating a suspicion of heterodoxy, either presumptive, or direct against him; my belief of Dr. Smith’s warm attachment to what are denominated orthodox opinions, abides unshaken; nor were the concluding observations of my letter intended at all to apply to him, but solely to Unitarian expositors, and to what I can characterize only as the unreasonable and injurious scepticism of Michaelis, exhibited in the note which Dr. Smith has copied from him. What my estimate of Dr. Smith’s orthodoxy may be is a matter of very small moment indeed to him, or to your readers: nor should I have adverted to it, but for the construction which he appears to have put on the latter part of my letter.

I must, however, take the liberty to say, that I exceedingly deplore the course which my worthy friend has been induced to adopt, not so much in relation to the text which prompted my strictures, as to the enunciation of his conceptions respecting the canon, and inspiration of the Scriptures. Could Dr. Smith have removed all the powerful objections which lie against his theory, and have brought satisfactory evidence of its truth, I should freely have acquiesced in it, but as the case is, I have no hesitation in expressing my sense of the great inexpediency of giving occasion to inexperienced and unlearned persons, to question the soundness of the critical and the theological decisions which they have been wont to reverence, on account of their venerable predecessors, and instructors, from whom they received them. To whatever extent my valued friend may attach importance to the result of his enquiries respecting the topics to which a reference has just been made, he will, I hope, pardon me for saying, that I am unable to imagine what real advantages he can expect to accrue from the shock which has been given to the prepossessions of multitudes, by his disquisitions. If a belief in the correctness of the commonly received canon, and in the universal inspiration of the sacred volume be a prejudice not founded in truth, which I am very far from conceding, it is surely an innocuous prejudice, too little important, for the sake of the removal of which, to fill the bosoms of numbers of pious and worthy

persons with anxious suspicions, that the Bible is a very different book from what they had been accustomed to think: and to relax, in the minds of others, already too prone to quarrel with the authority and sanctity of revelation, the restraints by which they have hitherto been, in some measure, influenced. Dr. Smith may possibly think the adage, "*fiat justitia, ruat cœlum*" is worthy of universal application: but though the writer of these remarks is, if he do not mistake, as little disposed as most men to restrict unreasonable prejudices, or to refrain from the assertion of important truth, because of the offence which it may create, he cannot but think that caution, in such cases, is of great value; and that it is better, in many instances, to tolerate what we may imagine to be mere prejudice, than to hazard the foundations of religious belief, by giving publicity to speculations, which though perhaps innoxious to ourselves, and some others, are yet powerful enough to work out incalculable mischief in the bosoms of the many.

Nothing is more remote from my purpose, than to insinuate that any consequences unfavourable to Dr. Smith's sincere regard for the essential truths of christianity are fairly deducible from his critical disquisitions: but I more than fear, that the dissemination of them among the members of our churches and congregations will be productive of results which the wisest and best of them will have reason long, and deeply to deplore. The young and ardent, especially such as with some portion of literary attainment, aspire to the reputation of holding what are preposterously styled liberal opinions, and at being emancipated from the antique, and as they fancy, obsolete notions of their unenlightened and impracticable forefathers, are in imminent peril of being enamoured by such speculations: charmed by the character, talents, and learning of my estimable friend, they will but too readily adopt the opinions which he advocates, because they are his. Few individuals of this class are qualified to act upon the maxim,

"Nullius addictus jurare in verba magistri."

and there is too much reason to apprehend that when they have once learned to speculate, many of them will quickly disdain the narrow limits which their pious and erudite instructor has prescribed for them, and will luxuriate in the ample spaces of free inquiry, till they lose their religion, and themselves, amidst the torturous paths of unbounded scepticism, and become the victims of an arrogant presumption, a presumption which measures revealed truth by human intelligence, and exults in liberating itself from the fetters of an antiquated superstition, by subjugating the communications of heaven to the puny operations of a diseased, and perverted reason. A course so portentous is no fiction of fancy; it has displayed itself in substantial forms, both at home, and abroad; it has enacted a dire tragedy in the removal of the barriers which eternal wisdom has placed to restrain the wontonness of infidelity, and to preserve among men an inviolate regard for the decencies of morals, and the sanctity of religion. I entertain not the least doubt that Dr. Smith will concur with me in deprecating the intrusion of so licentious and destructive a system among the young, and at present ingenuous

adherents of our ministry, the only effective safeguard against which, consists in a strenuous maintenance of the infallible truth, and divine origin and authority of the Scriptures.

It is undeniably a novel thing, in the annals of Congregational nonconformists, to find the canon of Scripture assailed, and a large part of the writings deemed sacred, represented as uninspired: and it is a matter of no small regret that a theologian, on many accounts, so eminent as Dr. Smith, should have engaged in the patronage of theories which he himself is unable to substantiate; as is, in my judgment, palpably demonstrated by his replies to the animadversions of Dr. Bennett. These replies are very far indeed from working conviction, and involve no inconsiderable amount of inconsistent statement, and ineffective argument. If it could be clearly evinced that the chronological, topographical, and other kindred sections of the Bible, which Dr. Smith "at one fell swoop" ejects from the influence of inspiration, are to be regarded as uninspired memorials of fallible men, we must bid adieu to our implicit reliance upon them, as portions of the word of God and involve ourselves in interminable speculations relative to their credibility, certainty, probability, or other degrees of evidence which are to be assigned to them. Hitherto, among our theologians, the inspiration of the whole of the sacred volume has happily and successfully been regarded as the palladium, and impregnable fortress of the christian faith: and if we relinquish this strong hold, I fear we shall be driven back in the presence of antagonists, who assert that the apostles argue illogically, and that human understanding is the sole authority by which we are to arbitrate the claims and obligations of what Dr. Smith denominates the "religious element" of the Scriptures.

Permit me, Sir, to say that I have been conversant, more than forty years, with a large proportion of the most eminent Congregational Dissenters; and from my own knowledge can confidently aver, that their judgment has been in unison with my own, respecting the indispensable necessity of defending, to the utmost, the inspiration of the whole Bible. I shall not be understood to mean by this, that they were pledged to the support of various comparatively unimportant errors which age, frequent transcription, and human infirmity have originated, but which have been magnified, beyond all reasonable extent, by a criticism more ostentatious than either solid or useful. During the later years of this period, several of the wisest and best informed ministers that have adorned our communion have expressed to me their serious concern, at what they deemed to be the injurious consequences likely to result from the diffusion of Dr. Smith's too candid avowal of his opinions, on subjects of great moment: and I am fully assured, that nothing but their high respect for his character, and accomplishments, united with an extreme reluctance to do any thing which might be painful to him, has thus far prevented a public expression of the sentiments which they entertain.

Dr. Smith has recorded the anxious alternations by which his earlier years were agitated; and has feelingly described the superior happiness of persons less liable than himself to the harassing pangs

of doubt and uncertainty. It is, therefore, surprising that a man of so much philanthropy, should have laboured, as he has done, to entangle others in the labyrinths which have been so perplexing to himself, without, as far as I am able to discern, the pressure of any motive sufficiently valuable to compensate the inconveniences that are inseparable from such efforts. Assuredly Dr. Smith's great work, "The Scripture Testimony," exacted not, for its completeness, the avowal of the opinions to which these remarks relate, and derives no addition to its cogency or usefulness, from the attempts which the later editions of it contain, to invalidate the canon, and discredit the inspiration of no small portion of the Holy Scriptures. I may, therefore, as I trust, without offence wish, that no such augmentation of its original contents had been made as tend to circumscribe its beneficial influence, or diminish the esteem which my friend had won for himself, by the laborious research, and the multifarious erudition which he has expended upon it.

I am, dear Sir, very truly your's,

Hackney, May, 1838.

WM. WALFORD.

VOYAGE AND TRAVEL. BY DR. BOWRING.

Voyage.

- 1 Who hath o'er the ocean been,
In its dignity serene,
Clear and smooth as polished glass,
Shining as a silver mass :—
- 2 He its Maker's face will see
In that quiet majesty,—
Calm but mighty field of light,
Bright with smiles, with sunbeams bright.
- 3 Who hath heard the ocean swell,
In its fury terrible,
When by raging tempests driven,
Shaking earth, and storming heaven ;—
- 4 He may deem how grand, how great,
Is the Almighty Potentate,
God, to whom the ocean's might
Is as nought to infinite.

Travel.

- 1 How wide, how wondrous is the world !
A multitudinous record,
Whose every, every page unfurled,
Tells the bright glories of the Lord !
- 2 But of that great, that splendid book
Where all is wise, and good, and true ;
Oh, who hath looked, or who can look
The innumerable pages through !
- 3 Traverse the ocean, walk the land,
Wend over forest, field, and hill ;—
Thou hast not yet the title scanned—
The book's unread,—unopened still.
- 4 Mysterious Author ! work sublime !
How sweet to know—to feel—to see
That earth, and heaven, and space, and time
Are filled with words of love from thee.

R E V I E W.

Memoir of Mrs. Stallybrass, Wife of the Rev. Edward Stallybrass, Missionary to Siberia. By Edward Stallybrass. With an Introduction, by Joseph Fletcher, D.D. 12mo. Fisher and Co.

Memoir of Mrs. Harriet W. Winslow, combining a sketch of the Ceylon Mission: by Miron Winslow, one of the Missionaries; with an Introductory Essay, by James Harington Evans, Minister of John Street Chapel. 12mo. J. F. Shaw.

Memoir of the late Hannah Kilham; chiefly compiled from her Journal, and edited by her Daughter-in-law, Sarah Biller, of St. Petersburg. 12mo. Darton and Harvey.

SELDOM have memoirs more deeply interesting, or more instructive, than the three before us, been offered to the notice of the public; and whether we trace the steps of one devoted female to the frozen wilds of Siberia, of another to the burning clime of India, or of a third to the tainted atmosphere of that fatal spot, which has not inaptly obtained the appellation of "The white man's grave," we find in each individual instance, under the varied trials of their separate course, the same disinterested zeal, the same abiding trust, and the same faithful and untiring effort to be about the business of that Master "whose service is perfect freedom."

The memoir of Mrs. Stallybrass is strongly recommended to the reader by an able introduction from the pen of the Rev. Dr. Fletcher, the esteemed pastor of the church and congregation, with which Mrs. S. was associated previously to her leaving England; and gratefully appropriate must have been the task of thus recording the Christian excellencies of one whose early life gave promise of all the qualities of a useful missionary, which marked her character when more matured. The history of the missionary life of Mrs. S. is furnished almost entirely from her own journal and letters; and in the humility, and evident fidelity with which every event is described, we trace not only her early and entire devotedness to the cause of her Redeemer, but the growth and operation of Christian principle, under the relations she successively maintained of a daughter, wife and mother; as well as an untiring missionary of the Gospel, whose perseverance was only restrained by failing health, and terminated by an early grave. Peculiarly refined and delicate in the tone of her character and mind, it is a striking circumstance that Mrs. S. was called to labour in a region of the world, proverbially destitute of the comforts of civilized life, where every attempt at general usefulness is unavoidably attended with danger and hardship; nor is it less worthy of our serious attention, as further evidence of the merciful dealings of Him whose strength is made perfect in the weakness of his creatures, that, while her heart was habitually depressed by a painfully humiliating sense of

its own deficiencies, she was enabled to fulfil the highest duties to which a female can be called, and by her own quiet and unobtrusive walk on earth, to leave to posterity the glorious footprints of an illustrious course.

The memoir of Mrs. Winslow, besides the public and private life of one who was in all respects an example to her sex, contains many important facts relating to the Ceylon Mission, and in the letters of Mrs. W. some of the most instructive lessons with which the young and inexperienced female missionary can be furnished. Mrs. W. an American lady, appears to have been in very early life brought under the influence of that sustaining faith, which the trials of her later years were so well calculated to prove to the uttermost. Endowed by nature with superior powers of mind, and great energy of character, she made a solemn dedication of both to the service of her heavenly Master, and never afterwards looked back with regret, or advanced with hesitation. In her case, as in that of Mrs. Stallybrass, the call to a missionary life was the subject of deep reflection, and earnest prayer; not entered upon with enthusiasm, but at the well weighed cost of many sacrifices, and after patient waiting in the hope that if the long cherished desire of benefiting the heathen was her appointed duty, the Lord in his own time would open the way, and fit his weak messenger for her task. The loss of five children at different times, was amongst the trials under which Mrs. W. had to labour, but still she laboured cheerfully, counting her own privations light, if she might but win souls to Christ. The last stroke, in the death of her oldest son, a promising youth who had been sent to America for the benefit of a more liberal education, seems, in addition to her repeated attacks of severe illness, to have been more than nature in that climate could sustain, and she sunk at last, in the midst of an accumulated weight of cares and responsibilities, such as few could have sustained so faithfully and so long, and few, it may be added, could have sustained so cheerfully; for while day by day her faith and patience were tried by the apathetic and degraded state of the heathen with whom she and her family were almost exclusively associated, she went on her way rejoicing, counting every moment lost that was not devoted to the great object of her life.

As the deliberate conviction of a woman of superior intellect, and great prudence and experience, some of her sentiments as conveyed in her letters are invaluable, particularly where they relate to the requisite qualifications for a missionary life. It was her opinion, more than once expressed, that Christians at home *praise the missionaries abroad too much, and pray for them too little*; and in one of her letters to a sister; there is so much that is excellent in relation to the subject of female missions, that it is difficult to refrain from transcribing the whole. After alluding to a report that had reached her of her sister's deep interest in the cause; she adds,

"I should rejoice if you are qualified, (which I trust you are) to have you, 'even as I am,' except these infirmities and sins. Perhaps you will not take it amiss, if I attempt to tell you what I think a *missionary's wife* should be; she should have *sincere and humble piety, a good temper, common sense, a cultivated mind, a thorough knowledge of household economy, and affable manners.* By the

first, I mean something more than such a degree of piety as secures the safety of the individual. With clear and distinguishing views of what Christianity is, and what it requires, and with a well grounded hope of an interest in the Saviour, there should be a heart glowing with love to him, a lively and abiding sense of his fulness and sufficiency, of the excellence and truth of the promises of his word, and deep views of the utter helplessness and dependence of sinners on him. There should also exist a strong and impelling desire to do whatever the Lord requires; a willingness to give up comforts, and submit to privations; to forsake ease and endure toil; to change the society of friends for that of enemies; to assemble no more with the 'great congregation;' but seek the Lord in the wilderness or in the desert, with one friend, or with none in short, to make every sacrifice of personal ease and gratification, for the one great object of making known a crucified Saviour to those who are perishing in ignorance and sin. If your hands could be soiled by performing acts of kindness and charity to the poor and wretched, if your mind would necessarily be contaminated by intercourse with the moral depravity and degradation of the heathen, if your habits are such that you shrink from all acquaintance with what is uncourteous and unpolished, if you love refined society so much that you cannot cheerfully relinquish it; if the pursuit of literature is so charming, that it cannot be abandoned, if you cannot 'spend and be spent,' for others, and those too such as are degraded almost to the level of brutes, you would do better not to think of the missionary work."

In the same clear and impressive manner the other requisites are treated, so as altogether to form one of the most striking and important lessons for the young female missionary, which the annals of those who have gone before in this eventful course afford.

The memoirs of Hannah Kilham supply a view of the missionary character, differing in some striking points from those already alluded to, though in no way inferior, as regards that mistrust of mere human power, and that humble and confiding trust in divine direction and support, by which alone the missionary can be effectually sustained. Hannah Kilham was in many respects an extraordinary woman, though far from assuming in her own person any peculiar distinction, except so far as it might be deemed so, to be one of the most persevering and faithful upholders of that system of benevolence which her Saviour taught. There was something so much resembling heroism in the public and important transactions of her life, that her character has not unfrequently, in the hands of those who knew her least, been associated with some degree of enthusiastic zeal, not sufficiently tempered with common calculating sense. But this opinion of her character is not likely to remain long with any who give their candid attention to her simple, and, in many respects, affecting journal, where every trial, every temptation, every hope, is worded with a faithfulness which leaves her heart bare before the reader, in all its warmth, its integrity, and its fervent zeal.

In leaving the body of religious professors with whom she had been associated in early life, and joining the Society of Friends, Hannah Kilham gave the first public instance of how much she was willing to do and dare, in obedience to what she believed to be the dictates of duty; and this simple obedience, without counting the cost to herself, was the rule of her after life, as well when she undertook the painful task, of making herself acquainted with the sufferings and necessities of the poor in Ireland, and the wretched and

depraved in the district of St. Giles's in London, as, when she crossed the sea, which was the object of her natural dread, in three voyages, (two of them as a solitary individual,) to visit the distant shores of Africa, and do good to a people considered as below the regard of the majority of their fellow-creatures.

It was not only to save the perishing souls of sinners, that Hannah Kilham exerted herself; but, abiding in the simplicity of her own mind, by the literal injunctions of Scripture, it was also to feed the hungry, and clothe the naked; and stimulated by a benevolence so active that it knew no rest, she exposed herself to scenes and hardships, from which her natural timidity would have made her shrink appalled, had not the claims of duty asserted an all-powerful influence over her life and character. To the lowest and most destitute of human beings she appeared to consider herself peculiarly called, deeming it probable that others, whose attainments and qualifications she was always ready to esteem higher than her own, would direct their attention to the more prominent and conspicuous cases of distress or destitution. On this subject she writes with great truth:

“Wars and outward discord, with all their horrors, display themselves, and the evils and sufferings they cause, induce in time their termination; but the miseries that arise from cold unheeding neglect, leave its victims to pine and suffer in secret, and often a prey to violent temptation to crime, which must, we cannot doubt, bring condemnation; not only on each guilty individual, but these consequences must be attributed also to those, who might have been the means of shielding from temptation, and would not.”

The exertions of Hannah Kilham in labouring to reduce to form an unwritten language, were worthy of the persevering and magnanimous spirit with which she undertook these voyages to Africa, for the purpose of establishing schools amongst the neglected negroes, whose claims upon the benevolence of Christians, were ever near her heart. Though twice driven back from the scenes of her labours, by the fatal character of the climate, she was unable to settle down in her native country, or to withhold her hand from the great work to which she believed herself especially called; and after a third voyage to the coast of Africa, her valuable and devoted life was resigned, in a manner which left her friends unacquainted with the circumstances attending her last moments, though fully assured that her end, come when it might, would find her prepared to depart, and be with Jesus.

In the case of all female missions, there is much to claim the tenderest sympathy of the Christian world. Members of a civilized and christian community, we are happily taught to believe, that the female character is, equally with that of man, the recipient of divine grace, and that, as such, it may be made almost equally instrumental in disseminating a knowledge of the means of salvation, and more than equally so, in inculcating those habits of social order and domestic comfort, for which the female sex is regarded as chiefly responsible. There is however a principle, which, next to godliness, is the greatest ornament of woman, that in some degree she must *appear* to violate, in order to carry out any great and important operation—we mean her *delicacy*. Man rises into

public action, and goes forth upon high enterprise, with all the noblest emotions of his soul roused into congenial and appropriate exercise, and with the applause, if not of the whole world, of that part of it whose approbation he most values, cheering him onward in his illustrious career ; but with woman the case is widely different. In her prayers, in her closet, in her silent and domestic walk, the still small voice of duty reaches her, and demands what no woman ever yet gave up without a rending of the heart, that left her almost destitute of human consolation—the sacrifice of home, of kindred, of protecting friends, and of all the endeared communion of social life. She looks at the severing of every earthly bond, and while her very nature bleeds, she casts herself in confidence and simplicity upon the care of her Redeemer, believing that her feeble steps will be supported in whatever path he may point out as her future walk.

Some, in this state of mind, are led to believe it their peculiar line of duty, to convey the glad tidings of salvation to the heathen ; and there are numerous and encouraging instances, that such labours have been abundantly blessed. But then arises the powerful and difficult question, *how* can their strong sense of duty be carried into practical effect ? and here their delicacy, without which they would be unworthy of their standing in the christian world, operates powerfully against them. It has been thought, and felt to be much, for a woman to resign her social and domestic comforts, to brave the hardships of an unknown clime ; but, for a woman of refined and unobtrusive character, the slightest imputation against her delicacy, causes perhaps the most poignant suffering it is possible for her to endure from any earthly source.

It is considered by many as an imprudent and ill-judged endeavour after usefulness, for a woman to commence her missionary career alone ; she is consequently under the necessity of bearing what her nature recoils from, in remarks and calculations made upon the prospect that may or may not open before her. There are many well-meaning Christians, who do not know, and some who could not understand, what have been her secret conflicts, the burden of her prayers, the wrestlings of her spirit alone with its God ; and it is not to be wondered at, if, by these, such a view of her case should be taken as to shock and wound, and sometimes finally repress, the aspirations of a noble and elevated mind.

We know that, for such purposes, he who is alone able to appoint fitting instruments, will carry out his work as he sees best, with or without the instrumentality of man or woman ; but it is deeply to be regretted that the most sensitive natures should be subjected to any unnecessary pain, where, from other and unavoidable causes, the cup of suffering would be sufficiently full.

For the missionary himself applause is almost too liberally awarded, though, if any human being deserves that the public hall should be filled with an admiring throng, and the platform shaken with the plaudits of a people grateful for his labours, surely the missionary does. Yet we question the wisdom of subjecting him to the penetrating ordeal of human praise, at the very time when he has returned to be rocked in the lap of indulgence, amidst the thousand welcomes of his native land. We would question also, the per-

fect justice of this expenditure of feeling, lavished upon one whose early life was spent in the public seminary, and who has ever since been acting, under God, in some measure in accordance with his own energetic, manly, and enterprising nature; while his feeble partner, having torn herself from the bosom of her family, has ever since been acting at variance with her natural feelings as a woman, and schooling herself to a state of discipline, which nothing but divine grace could enable her to endure. Perhaps once fondly cherished, and indulged at home, she must, if she has been an able helpmate in the missionary work, have learned to forget herself, the hardest lesson of humanity. And yet never has the sustaining power of the Redeemer been more clearly and fully displayed, than in the cases of delicate and dependant females, who have done and suffered all this, for the sake of promoting his kingdom. Done faithfully, and suffered cheerfully too, failing in no labour, shrinking from no risk, but joyful, and imparting joy, have lived through years of arduous service, as wives without a home, mothers without a domestic hearth; when sick without a nurse, when feeble the support of others; weary without repose, sorrowful without earthly consolation; and finally, breathing their last upon an untended couch, far from the kind voices of their home and kindred. Yet even here, at this last extremity, it is refreshing to the soul, after having traced their undeviating steps through all the paths of duty, to find them, as in so many of their edifying memoirs we have done, rejoicing that they had been directed to that particular field of labour, and regretting nothing but their own feebleness and insufficiency in all the past.

Of these remarks the closing scene of Mrs. Winslow's life supplies a beautiful illustration. We extract a paragraph from her bereaved husband's letter to her sorrowing mother:—

“ Our departed Harriet had, for the last few months, been fast ripening for heaven; especially since we heard of Charles' death. How severe was that stroke! But what rich blessings did it bring! It made her lean more entirely on her Saviour. She had, under that affliction, new and peculiar evidence of the life of faith in her soul. On Saturday evening she expressed her feelings in her diary; and on Sabbath noon renewed her covenant with God—a covenant made twenty-five years ago. *This was her finishing work.* It was the last time she signed her name. As she had no opportunity for preparation, after she became ill, it is most gratifying and consoling that she left these last memorials of her unwavering trust in God. She had, in every respect, set her ‘house in order,’ as though she fully anticipated being thus removed, almost in an instant, from all these scenes. But I did not at all expect, nor was I at all prepared for the shock. Much had I anticipated my own death; little had I thought that the desire of my eyes would be taken away as with a stroke. Yet it has been done by the hand of a Father; I dare not, I cannot murmur. I bless His holy name that He took my beloved so gently, and that she met the enemy without knowing of his approach; for he was disarmed.”

Surely such instances ought to afford strong encouragement to others, to trust themselves to the same support, and in ascertaining the path of duty, to be guided by no voice but that which directs them to the promises of the gospel, and then in their turn they will be ready, when appealed to, to confirm the truth of those promises in all their strengthening and consolatory power.

- A Greek and English Lexicon of the New Testament.* By Edward Robinson, D. D., late Professor Extraordinary of Sacred Literature in the Theological Seminary, Andover, North America. A New Edition, carefully revised and corrected, with some Additions and various Improvements. By S. T. Bloomfield, D. D., F. S. A., Vicar of Bisbrooke, Rutland, &c. &c. &c. London: Longman and Co. 1837.
- A Greek and English Lexicon of the New Testament.* By E. Robinson, D. D., Andover, America. A new and improved Edition, revised by Alexander Negris, Professor of Greek Literature, &c. &c., and by the Rev. John Duncan, A. M., of Milton Church, Glasgow. Edinburgh: Thomas Clark. 1838.

"*Dulce et decorum est pro patria mori.*" So sings the poet of Apulia; but say we, *dulce et decorum est pro ecclesiâ vivere*, meaning by "the church," not this or the other section of the christian body, but "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." We conceive that we consult the welfare of that Catholic Church in no dubious manner when we call attention to the value, and counsel the use of the compendious yet comprehensive manuals of philological science which now lie upon our table.

The prefaces of these editions of Robinson's dictionaries will best explain the principles upon which they have been prepared, and we shall therefore direct our first observations to them.

That of the original American work is published in both of the reprints whose titles stand at the head of this article; and while large in its promise, says no more than the character of the work amply sustains. Dr. Robinson's Dictionary evinces to an unusual degree the patient research, the exegetical tact, the analytical acumen, and the general learning which qualify for the task of a lexicographer. His work is a reservoir drawn confessedly from German sources. Schleusner, Wahl, Bretschneider and Passow, contributed the main body of his materials; although in the selection and arrangement of them they have been so manipulated as almost to amount to a new creation, and have been throughout cast into a form more likely to secure general usefulness.

The republication of his dictionary in our own and the sister metropolis at this juncture, under the revision of editors of considerable literary repute, we consider an auspicious circumstance for the cause of biblical criticism. Of this cause we have ever been the humble champions; and consider (that however seriously endangered it may have been in the public mind by the unwarrantable freedoms taken with the word of God by the critics of modern Germany) the truth will ultimately ascribe its triumphs to this, rather than to any other human instrumentality employed to extend its conquests and confirm its sway.

We could have wished, indeed, that they who prosecuted their inquiries most extensively in this region, had been invariably men of Caleb's and Joshua's piety, while possessed of their enterprize; still we will own ourselves indebted even to those least kindred with them

in spirit, who have brought to us a good report and convincing specimens of the riches of a land, which, till within a late period, was a *terra incognita* to the student of Scripture, *tabooed* by the prohibition of ignorance from the trespass of the erratic foot, and the excursion of the curious mind.

It will be easily believed that with such views of biblical criticism we do not fear the influx amongst us of an overwhelming tide of German neologism, as a necessary consequence of admitting within our gates the results of German inquiry into the text and doctrines of Scripture. Let those who fear the light of inquisition, cry out against it; for ourselves, we own we can contemplate, with the utmost imperturbability, nay, we hail with perfect satisfaction, the attention which studies of this nature are awakening throughout the world. It rejoices us for these two simple reasons:—

1. That the word of God is now fixing upon it the regards of learned men in a measure more commensurate with its importance than at any period hitherto, since the time when, in the social refectory and the solitary cell, it formed the whole of science and literature to the cowed monk. That eminence which it then owed to the bidding of a blind superstition, we rejoice to see now, by the common consent of intelligence, and learning, and piety, accorded to it as a revelation of the Highest.

2. Our other reason is—That by the labours of the learned in this department, the principle is becoming more generally acknowledged and acted upon—that the doctrines of Scripture are only to be gathered from the text of Scripture—the text of Scripture is only to be fixed by a careful collation of MSS.—and that the interpretation of that ascertained text is to be in accordance with the idiomatic and syntactical usages of language.

That Christianity has nothing to fear from the universal adoption of this principle, is evident from the happy specimens of enlightened criticism and rational interpretation, combined with lofty devotion and humble reverence, which our own day and country, beyond most others, present. The Scripture Testimony to the Messiah of the Rev. Dr. J. P. Smith, and the Congregational Lecture of the Rev. Dr. E. Henderson on Divine Inspiration,* are obvious illustrations of

* We cannot deny our readers and ourselves the pleasure of transcribing a note appended to Dr. Bloomfield's preface, which has reference to this work, honourable as it is to the liberality of the Reverend divine and to the merits of the venerable professor:—

"On this deeply important subject the reader is referred to an admirable work recently given to the public by the Rev. Dr. Henderson, Principal Tutor of the Theological College at Highbury, forming the fourth series of the Congregational Lectures, and treating on the subject of *Divine Inspiration, or the supernatural influence exerted in the communication of divine truth, and its especial bearing on the composition of the Sacred Scriptures*. Of these lectures, the fifth and sixth contain the grounds for our belief in the inspiration of the Scriptures, while the seventh and eighth discuss the *nature and extent* of that inspiration. To the views there propounded the editor accords his entire concurrence; and he feels assured that no well informed or well-principled persons of whatever denomination of professing Christians—at least, of those who hold the vital doctrines of the gospel—can be otherwise than gratified to see in

the truth of our position, treatises which no divine who would rightly divide the word of truth, should fail to possess. Though *most of them* take a narrower range of subject, and a *few* of them are less decidedly evangelical in their tone, than the two master works just commended, yet the cheap volumes publishing under the title of "The Biblical Cabinet" are worthy to rank in the same class, and deserve the approbation we have more than once bestowed on them. The Rev. R. Morren too, of Greenock, is a meritorious labourer in the field of exegetical and hermeneutical theology. His "Rule of Faith," is a digest of the Testimony of Scripture, and the researches of criticism upon a subject of extreme moment, such as few theologians in the country could produce, and none can too highly esteem. Where, however, we now see only a few, we would see many employed, not only small detachments, "tens with their captains," but "an exceeding great army."

The Lexicons we have now briefly to notice, will aid considerably, we doubt not, in the production of this desirable result. Their simultaneous appearance gives proof at once of the estimation in which the work has been held in America, and of the prospect of extensive circulation in this country, which has called the enterprising publishers into the field. The two principal requisitions in a dictionary are, doubtless, accurate learning in the compiler, and an accurate exhibition of his labours to the public. In the case before us, the sound and accomplished scholarship of the Transatlantic professor is voucher sufficient for the one, while the industry and erudition of the British editors have secured to a high degree the other. Our American friends will be surprised to hear, that the Edinburgh editors profess to have discovered and corrected, "SEVERAL THOUSAND ERRORS," "many of which were of vital importance," and Dr. Bloomfield, though he concedes, "the general correctness of Dr. Robinson's work," is yet compelled to say, that "not a few errors, especially in Greek words, have been discovered and corrected." We will not, however, discourse upon lexicography, nor on the merits of the original work, which received an emphatic commendation in this Magazine many months ago; but we shall adduce a specimen or two from both the London and Edinburgh editions, by a comparison of which, the nature of the amendments made, and of the matter introduced, will be at once perceived.

NEGRIS AND DUNCAN.

"ἡ ἀναγενεσία, ας, ἡ, (παλιν, γένεσις,) regeneration, reproduction, renewal.

a) In a moral sense, *regeneration, new birth*, i. e. change by grace from a carnal nature to a Christian life, Tit. iii. 5. Comp. in Ἀνακαίνωσις, Ἀναγεννάω, ἡννάω.

b) In the sense of *renovation, restoration, restitution*, sc. to a former state, equiv. to ἀποκατάστασις, 9. v. in N. T. spoken of the complete external manifestation of the Messiah's kingdom, when all things are to be delivered from their present

Dr. Henderson's work that rare admixture of great learning and extensive research, with unaffected modesty, and candour, and deep spirituality;—of enlightened views, with soundness of doctrine and sobriety of thought—which remind us of the good old times of our theology when "there were giants in the land!"

corruption, and restored to spiritual purity and splendour; comp. in *Βασιλεία* c. Matt. xix. 28. *ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρ. ἐπὶ θρόνου δόξης αὐτοῦ.* Comp. Acts iii. 21. See Olshaus. Comm. in loc.—Jos. Ant. xi. 3. 9. *παλιγγ. τῆς πατρίδος, i. e.* the re-occupation of Judea after the exile. So Cicero ad Att. vi. 6. calls the restoration of his dignity and fortune *παλιγγενεσία.*"

BLOOMFIELD.

"*Παλιγγενεσία, αἰ, ἡ, (παλιν, & γενεσις,)* [in a natural sense] *regeneration, reproduction.* But in N. T. used

a) In a moral sense, *regeneration, new birth.* i. e. 'changed by grace from a carnal nature to a christian life,' Tit. iii. 5. Comp. in *Ἀνακαίνωσις, Ἀναγεννάω, Γεννάω.*

b) In the sense of *renovation, restoration, restitution, i. e.* to a former state, equiv. to *ἀποκατάστασις.* In N. T., spoken of the complete external manifestation of the Messiah's kingdom, when all things are to be delivered from their present corruption, and restored to spiritual purity and splendour; comp. in *Βασιλεία.* c. Matt. xix. 28. *ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρ. ἐπὶ θρόνου δόξης αὐτοῦ,* comp. Acts iii. 21. See Olshaus. Comm. in loc.—Jos. Ant. xi. 3. 9. *παλιγγ. τῆς πατρίδος, i. e.* the re-occupation of Judea after the exile. So Cicero ad att. vi. 6. calls the restoration of his dignity and fortune. *παλιγγενεσία.*"

NEGRIS AND DUNCAN.

"*Ἐπίγνωσις, εως, ἡ (ἐπιγινώσκω) pr. full knowledge, i. e.*

a) The act of coming to a full knowledge of any thing, *cognition, acknowledgement, e. g.* *ἐπίγ. τῆς ἀληθείας.* 1 Tim. ii. 4; 2 Tim. ii. 25, iii. 7; Tit. i. 1. *ἐπίγ. ἀγαθοῦ.* Philem. 6; *ἐπίγ. τοῦ Κυρίου.* 2 Pet. i. 3, ii. 20; So *ἐπίγ. ἁμαρτίας.* Rom. iii. 20;—Pol. 3. 7. 6. Hdan. 7. 6. 15.

b) Objectively, *full knowledge*, spoken of what is known, in N. T. of God, Christ, divine things, &c. Rom. i. 28. *τὸν θεὸν ἔχειν ἐν ἐπιγνώσει, to retain God in knowledge, i. e.* to retain a knowledge of Him. x. 2. Eph. i. 17, iv. 13; Phil. i. 9; Col. i. 9, 10, ii. 2, iii. 10; 2 Pet. i. 2, 8; Heb. x. 26; *μετὰ τὸ λαβεῖν τὴν ἐπ. τῆς ἀληθείας.* Sept. for *עָרַךְ* Prov. ii. 5; Hos. iv. 1, vi. 6."

BLOOMFIELD.

"*Ἐπίγνωσις, εως, ἡ (ἐπιγινώσκω), pr. full knowledge, i. e.*

a) [SUBJECTIVELY,] the act of coming to a full knowledge of any thing, *cognition acknowledgement, e. g.* *ἐπίγ. τῆς ἀληθείας.* 1 Tim. ii. 4; 2 Tim. ii. 25, iii. 7; Tit. i. 1. *ἐπίγ. ἀγαθοῦ.* Philem. 6; *ἐπίγ. τοῦ Κυρίου.* 2 Pet. i. 3, ii. 20; So *ἐπίγ. ἁμαρτίας.* Rom. iii. 20; Pol. 3. 7. 6; Hdan. 7. 6, 15.

b) OBJECTIVELY, *full knowledge*, spoken of what is known, in N. T. of God, Christ, divine things, &c. Rom. i. 28; *τὸν θεὸν ἔχειν ἐν ἐπιγνώσει, to retain God in knowledge, i. e.* to retain a knowledge of Him. x. 2. Eph. i. 17; iv. 13; Phil. i. 9; Col. i. 9, 10; ii. 2; iii. 10; 2 Pet. i. 2, 8; Heb. x. 26; *μετὰ τὸ λαβεῖν τὴν ἐπ. τῆς ἀληθείας.* Sept. for *עָרַךְ* Prov. ii. 5; Hos. iv. 1, vi. 6."

In both these extracts, Dr. Bloomfield will be found to have supplied the *correlates* wanting in the other edition, a matter which the student will value, just in proportion as he is methodical of mind, and distinct in his conceptions and habits of classification. This will be observed under *kara*, and in various other places; many improvements are also suggested in etymologies. In other respects, there is a striking similarity between these two editions, a similarity extending even to the form and external appearance; and in both most praiseworthy pains seem to have been given to insure freedom from typographical errors.

To give an idea of the character of the work, we present an extract from each edition in turn:—

"*Ἀγενιολόγητος*,—ου ὁ, adj. (a priv. and γενιολογίω) without genealogy, whose descent is unknown, Heb. vii. 3. Found only in N. T. where Melchisedec is so called, because, being a Canaanite, and not standing in the public genealogical registers, as belonging to the family of Aaron, he was a priest, not by the right of sacerdotal descent, but by the grace of God. Comp. Ex. xl. 15; Numb. iii. 10. See in *Ἀμύηρος*."—Bloomfield.

"*Ἀμήνηρος*, ὁρος, ὁ, ἡ adj. (a priv. and μήτηρ) without mother, motherless, i. e. in classic writers, not born of a mother, as the gods, &c. Lactant. div. Instit. iv. 13; Eurip. Phœniss. 750; or early deprived of a mother, Herodot. iv. 154; or having an unkind mother, Soph. Electr. 1158; Eurip. Ion. 837. In N. T. spoken of Melchisedec, whose mother is not mentioned in the genealogies, Heb. vii. 3; i. e. he is a priest, though not in the regular genealogical descent from Aaron; his priesthood, therefore, is of a higher and more ancient order than that of Aaron; see in *Ἀγενιολόγητος*.—Philo de Temulent, p. 248, 290; de Monarch. lib. 2."—Negris and Duncan.

We have said enough to evince our high approval of the re-publication of this valuable work, for which the mother is indebted to the daughter country; and our satisfaction, that the task of revision has been confided to such able hands by the respective publishers. The diligent pursuit of exegetical studies, by the help of the works we are noticing, will be the best preservative from the ravings of enthusiasm on the one hand, and the chill doubts of infidelity upon the other; will, under God, prove the means of making our divines sound doctrinarians and correct interpreters of the mind of the Spirit. The day is not far distant, we trust, when in the churches to which the editors belong, those of England and Scotland, as well as in the nonconforming communions, a far greater degree of attention will be given to the science of scripture philology than it now obtains, and that, instead of meagre essays, inculcating a heartless morality on the one hand, or rash and fanciful expositions of the sacred text on the other, the grammatical and true sense of the inspired writings will be diligently exhibited to the people, and "the certain sound" of salvation through grace, be heard from every pulpit of our beloved country.

Dilemmas of a Churchman, arising from the discordant Doctrine and Political Practices of the Clergy of the Establishment.
By Charles Lushington, Esq. M. P. Second Edition. Ridgway, pp. 64.

THE memorials of the Reformation contain some striking instances of the tardy growth of conviction even in superior minds. It is curious to observe how reluctant they were, from the strength of early prepossessions, to admit the force of evidence against some of the most palpable errors of popery, and how slow was their advancement in the knowledge of truths, which they afterwards propagated with enlightened and successful zeal. From the important pamphlet now before us, it may be inferred that something of the same kind is in our day going forward, with respect to the imperfections of the Reformation itself, and the yet existing remains of that unscriptural

system, which so long oppressed and hindered the Redeemer's cause in the world. The author gives us pretty clearly to understand, that his early attachment to the church, established by law, was settled and strong, but not enlightened and wise. And from his statements it would appear that such is the case with multitudes of the British youth, owing to the neglect of instruction and inquiry, or to a prevailing presumption that they must, as a matter of course, belong to the established church of their native land. No wonder, if when such persons come to examine and judge for themselves, they find, like Mr. Lushington, that they are encompassed with "dilemmas." And it shows no small degree of manliness and vigour, as well as impartiality and candour, when, as in the present case, such dilemmas are honestly confessed.

There is one important point of inquiry suggested by the representations in this publication, viz. : whether the causes of the churchman's dilemmas are not the natural growth of the system itself; the very effects which might be reasonably expected to appear in an establishment of so secular a character. The church being folded in the arms of the state, naturally feels uneasy when the fond embrace seems to be in any degree relaxed, or even changed, although the alteration may be only what is required for mutual relief and improvement. Hence arises the irritability, the alarm, the disaffection, which Mr. Lushington sets forth as pertaining to many dignitaries, and other clergy, in the present day. One considerable dilemma appears to have been occasioned by their opposition to certain modifications and changes relative to church property, and to other movements in favour of reform and amendment. But it may be asked, what else is to be expected, considering the circumstances and inducements under which the Establishment is for the most part provided with its clergy? At the same time, it is natural for a churchman to be in a dilemma, when he begins to perceive the essential worldliness of the system to which he has been blindly attached.

Our readers may judge of the nature of other dilemmas from the following extract :—

"When a Churchman by descent, unshackled by professional vows, brought up in the common and sinful indifference above adverted to, opens his eyes on the awfulness of his situation; when he enquires whether he is taking the right course, whether he can justify the preference by which he is actuated, whether he be ready always to give an answer to every man that asketh a reason, of the hope that is in him; when he discovers that the ritual which he has unhesitatingly followed, is full of obnoxious error, which, though admitted to be such by conscientious clergymen themselves, the majority of that body conspire to retain; when he perceives that the ministers of his adopted system are divided as to doctrine, involving results of unspeakable importance, yet combined to oppose every attempt to apply a remedy to its imperfection, banded together to hail and encourage unchristian calumnies, foremost to oppugn the decrees of the Legislature, preaching uncharitableness from the pulpit, and yelling it forth at convivial meetings, contributing among the earliest to suppress the freedom of election; when he observes the inconsistencies and defects of those ministers, he pauses, affrighted at his headlong credulity, and acknowledges that he is encompassed with dilemmas."

On the topics here referred to, and others connected with them, Mr. Lushington expatiates with much feeling, and with equal talent. He is evidently anxious that the truth should be told, in order that what is right may be done. Throwing aside the prejudices of education, and merging all minor considerations in one great and good aim, he boldly denounces the wrong that is done in the cause of religion by political virulence, and conservative corruption, not excepting from this charge many clergy of the evangelical caste. We pay much respect to the opinions of a gentleman so distinguished by station and connexions, by independence and integrity. And if those to whom his faithful remonstrances relate, will but listen and learn, we should augur much benefit to the interests of religion in union with the established church. It is high time for those who tenaciously uphold things as they are, to be alarmed at themselves; for assuredly they are hastening to a crisis. "Thousands and thousands," says Mr. L. "of individuals joined to the church, and nominally members of her communion by early baptism, offended by the truculence of the Athanasian creed, sorely perplexed by the enigmas of the thirty-nine articles, disgusted at the incessant refusals to amend the several services of the Liturgy, and incensed by the conjuration of the clergy, against all effectual reform, are looking round for pastoral leaders of tenets corresponding with their own;" and again, "urged by this importunate impulse, and staggered by the callousness of those guides whom no warnings can persuade, and no remonstrance can soften, the prospect of separation from that section of the church, of which they are now reluctant members, becomes familiar, and at length will end in realization."

Nonconformity originated in the defects and abuses of the established church, rather than from any objection to the institution itself. But it led, in the progress of time, to a very prevalent conviction that no church ought to be exclusively established. The same cause appears, from the foregoing statements, likely to be yet more productive of similar effects: and so far as Mr. Lushington's expected "realization" shall take place, we doubt not it will lead to the wide extension and prevalence of scriptural views concerning that kingdom which is not of this world. In this manner will conscientious and liberal churchmen be loosed from their dilemmas. They will come out from among them, and be separate, and taste and feel what it is to be free. To our readers professing the principles which we advocate, we commend this pamphlet as admirably adapted to confirm them in their honest convictions, and to show the importance of continued adherence to the word of Christ, with thankfulness and prayer, determined to follow this light alone, in all matters pertaining to divine truth and eternal salvation.

FOREIGN THEOLOGICAL LITERATURE.

1. *The Comprehensive Commentary on the Holy Bible. Edited by Rev. William Jenks, D.D. Boston. Battleboro'. 1837. Imper. 8vo.*

THIS large work, which will be completed in five volumes, contains the authorised English Text, Henry's Commentary condensed, Scott's Practical Observations, together with extensive explanatory, critical, and philological notes, selected from the best Biblical works; and is embellished with engravings of Scripture scenes, on wood and steel, illustrative of Scripture manners, customs, antiquities, &c. Each page is divided into three columns, of which, that on the left hand consists of the text, while the two others are filled with commentary. There are two margins; the upper contains the practical observations, and the lower the notes. It is well executed; the condensation having been made with great judgment, and the selection of matter for the notes being confined to what was really wanted for elucidating the text. The engravings, taken principally from modern books of travels, are exceedingly interesting and greatly enhance the value of the book. The only drawback on its character is the smallness of the type, which must necessarily limit its sale.

2. *The Union Bible Dictionary. Prepared for the American Sunday School Union, and revised by the Committee of Publication. Philadelphia: A. S. S. Union, 1837, pp. 648.*

This work comprises all the most valuable portions of the Dictionary edited by Dr. Alexander, but with such modifications and additions, as to give it the character of an original production. It is adapted throughout to the present improved state of Biblical science.

3. *A New Translation of the Hebrew Prophets, arranged in Chronological Order, with brief notes, by George R. Noyes. Vol. III. Boston, 1837, pp. 294. 12mo.*

This completes the new version of the prophets undertaken by Mr. Noyes some years ago. It possesses very considerable merits viewed simply as a translation, but the neologian character of many of the notes greatly lessens its value as a whole.

4. *The American Biblical Repository, No. XXIX. Jan. 1838.*

Professor Edwards, who succeeded Dr. Robinson in conducting this important quarterly publication, having been called to the Theological Seminary, at Andover, the editorship is now devolved on Dr. Absalom Peters, of New York, who, besides contributions from other learned theologians, expects assistance from the late editor, and from Professor Paton, of the University of New York. The present number contains the concluding article of a series, entitled "The Historical and Geological Deluges compared," by E. Hitchcock, Professor of Chemistry and Natural History, at Amherst College. They are written with great ability, combining, with a profound knowledge of the subject, great candour and impartiality, and a becoming reverence for the statements of Revelation. In summing up he has the following important remarks: "The truth and inspiration of the Bible rest on a foundation

of evidence, independent of physical science, too deep and firm to need the auxiliary support of geology or natural history. If we can only show (and this Mr. H. has very satisfactorily done) that there is no collision between the facts of revelation and those of science, we have done all that is necessary or important. If any remain sceptical after this is done, the cause of their infidelity does not lie in any scientific difficulties, nor in the want of independent evidence to the truth of the Holy Scriptures. It is the fruit of a corrupt and unhumiliated heart." There is a good article by J. Packard, on "The Utility of the Study of the Classics to Theological Students;" and a very amusing one, on "Literary Impostures," by the younger Fosdick, of Boston. That on "The Advancement of Biblical Knowledge," contains a number of very important observations, showing the necessity of a thorough knowledge of every thing connected with the Scriptures, in all who would comfortably discharge the duties of the ministerial office. Art. V. On "The Nature of Instinct," by Dr. Fish. Art. VI. "Fraternal Appeal to the American Churches, together with a plan for Catholic Union on Apostolic Principles," by Dr. Schmucker, Lutheran Professor of Theology at Gettysburg. Art. VII. "The Hebrew Tenses," by Moses Stuart, a translation of Ewalds' Syntax on the subject, contains many remarks on this difficult question, which will be duly appreciated by the advanced Hebrew scholar. Arts. VIII. and IX. on "Public Libraries," and "The Design of Theological Seminaries," possess considerable interest, especially the latter, in which it is shown, that the object of such institutions is to extend and perfect theological science; secure a thorough and specific mental discipline; and cultivate a spirit of warm devotional piety. The author then follows the subject through the following deductions from the main principle: 1st. They must be allowed the free investigation of the Bible. 2nd. They must not foster a sectarian spirit. 3rd. They must not interfere in ecclesiastical government. 4th. They must stand responsible to the enlightened sentiment of the Christian church. 5th. Ecclesiastical bodies must not grant licenses, but at the completion of a full course of study. 6th. The number of theological seminaries may safely be left to the results of fair competition. 7th. They must be the subject of the unceasing prayers of the Church. On each of these he ably dilates, evincing throughout a mind accustomed to view the subject in its highest practical bearings. Art. X. "On the Infrequency of the Allusions to Christianity in Greek and Roman Writers," from the Latin of Tschirner, is exceedingly interesting, and accounts for the fact in a very curious manner. The concluding article, is "On the Connection of the Old and New Testament," from the German of Twisten.

We have been thus full in our analysis of the contents of this number of the Repository, in order that we might draw the attention of such of our readers to the work, as may not yet have seen it.

5. *Olshausen on the Acts of the Apostles, translated from the German, by the Younger Fosdick.*

6. *Rosenmüller on the Psalms, Pentateuch, Isaiah, &c. translated and edited by Professor Stowe, of Cincinnati.*

These works are announced as preparing for the press, and are expected soon to appear.

An Analytical and Comparative View of all Religions now extant among Mankind, with their internal Diversities of Creed and Profession. By Josiah Conder. 8vo. Jackson and Walford.

The Life of William Wilberforce. By his Sons, Robert Isaac Wilberforce, M.A. Vicar of East Farleigh, late Fellow of Oriel College: and Samuel Wilberforce, M.A. Rector of Brighthelm. 5 vols. foolscap 8vo. John Murray.

London: a Sermon on behalf of the Christian Instruction Society, delivered at Claremont Chapel, Pentonville, May 16, 1838. By the Rev. John Harris. Ward and Co. Foolscap 8vo.

The Scripture Doctrine of Election to Eternal Life stated and defended. A Lecture, delivered at Salem Chapel, Otley. By J. S. Hastie. 8vo. Longman and Co.

An Introduction to the Study of Sacred Geography. By the Editor of Baxter's Counsels to Young Men, &c. Hamilton, Adams, and Co. 12mo.

Select English Poetry, designed for the Use of Schools and young Persons in general. Jackson and Walford. 18mo.

Memoir of the Rev. W. Steadman, D.D. Pastor of the First Baptist Church, Bradford, Yorkshire. By his Son, Thomas Steadman. Ward and Co. 12mo.

Random Recollections of Exeter Hall in 1834—1837. By one of the Protestant Party. London: Nisbet and Co. 12mo.

Memoirs of the Life of Mrs. Hannah More. By W. Roberts, Esq. A New Edition, abridged. Seeley. 12mo.

Lectures on Divine Sovereignty, Election, The Atonement, Justification, and Regeneration. By George Payne, LL.D. Exeter. Second Edition. James Dinnis. 8vo.

China: its State and Prospects, with especial Reference to the Spread of the Gospel; containing Allusions to the Antiquity, Extent, Population, Civilization, Literature, and Religion of the Chinese. By W. H. Medhurst. Illustrated with Engravings on Wood by G. Baxter. John Snow. 8vo.

Lectures on the Establishment and Extension of National Churches, delivered in London, from April 25 to May 12, 1838. By Thomas Chalmers, D.D. and LL.D. 8vo. Hamilton, Adams, and Co.

Astronomy Simplified; or Distant Glimpses of the Celestial Bodies, described in familiar language. By F. B. Burton. 12mo. Simpkin and Co.

The Life and Ministry of the Rev. Samuel Walker, B.A. formerly of Truro, Cornwall. By the Rev. Edwin Sidney, M.A. Second Edition. Revised and enlarged. 8vo. Seeley.

The Importance of the Church Controversy, and the Spirit and Manner in which it ought to be conducted. A Lecture delivered in the King's Weigh House Chapel, London, on Tuesday Evening, March 13, 1838. By Ralph Wardlaw, D.D. 8vo. Jackson and Walford.

Sermons on the Church; or the Episcopacy, Liturgy, and Ceremonies of the Church of England, considered in Four Discourses, preached in the Cathedral of Derry. By Archibald Boyd, A.M. 12mo. Seeley.

The Church in the Ephah; or, Expository Remarks upon the Prophecies of Haggai and Zechariah. 12mo. Edinburgh. Paterson.

The Paragraph Bible. The Holy Bible, containing the Old and New Testaments; arranged in Paragraphs and Parallelisms. 8vo. Religious Tract Society.

Hymns and Evangelical Songs, for the use of Sunday Schools. By John Bulmer. 18mo. Jackson and Walford.

The Idolatry of the Church of Rome discussed by the Rev. Charles Comberbach, Roman Catholic Missionary; and the Rev. John Missing, M.A. Magdalene Hall, Oxford. 12mo. Nisbet and Co.

Elisha. From the German of Dr. F. W. Krummacher. Revised by the Rev. R. F. Walker, A.M. Curate of Purleigh, Essex. Part I. Foolscap 8vo. Religious Tract Society.

The Lay of a Missionary. By the Rev. G. L. Fenton, A.B. 8vo. Seeley.

TRANSACTIONS OF THE CONGREGATIONAL CHURCHES, AT HOME AND ABROAD.

THE EIGHTH ANNUAL ASSEMBLY OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

This Annual Assembly has proved a most edifying, harmonious, and satisfactory occasion. The apostolic exhortation "Let brotherly love continue," was delightfully obeyed. The brethren began, proceeded with, and ended their fellowship and counsels in charity and peace. The subject brought into most prominent notice was HOME MISSIONS—the importance, indeed necessity, that the Union should without delay effect something to promote Home Missionary efforts. The report of the Committee gave prominence to this subject. The offer of a generous friend to give, through the Union, a prize of one hundred guineas, for the best essay on the employment, by congregational churches, of lay agency, in Home Missionary labours, contributed to direct attention to it. Home Missions were strongly urged on the assembly, by the honoured delegate from Scotland, the Rev. J. Watson, of Musselburgh, in connexion with his interesting details of the labours and successes, in that wide field, of the Scottish Union. Sir Culling Eardley Smith most affectionately and warmly pressed it on the attention of the meeting, in his truly catholic and christian address. It was forcibly alluded to in the annual letter. Whenever brought under the notice of the brethren, it was most warmly responded to. The necessity that our county associations should, by a better organization, and more vigorous efforts, become more efficient for Home Missions, seemed to be universally felt. Every thing appears to indicate, that if a well advised plan can be matured, to bring the Union into Home Missionary effort, there will be a general and hearty co-operation in carrying it into practical operation. The obtaining more complete and accurate statistics of our denomination, was an object to which the attention of the assembly was directed, and on the importance of which there seemed to be a general and strong feeling. Nor was the least pressing subject of consideration the financial resources of the Union. But we invite the attentive perusal of all the proceedings of this assembly—the report, the resolutions, the annual letter. Favoured first by the Great Master, and then by the brethren, we trust this Union of our churches and their pastors, will prove of great and lasting benefit to the highest interests of true religion; to truth, charity, liberty; to the spread of the gospel, and the salvation of souls.

The first Meeting of the Brethren was held at the Congregational Library, Blomfield Street, on Tuesday Morning, May 8th, when the Rev. John Angell James, of Birmingham, the chairman, constituted the meeting by singing the 178th hymn of the Congregational hymn-book, reading 2 Cor. ch. vi., and offering prayer to Almighty God.

PRESENT :

Rev. Messrs.

John Adey, *Southwark*
J. Anthony, *Hertford*
R. Ainslie, *London*
John Arundel, *Southwark*
Robert Ashton, *London*
Obadiah Adkins, *Weymouth*
Thomas Atkins, *Southampton*
Thomas Aston, *Windgrave, Bucks*
James Bennett, *D.D. London*
A. Bevis, *Ramsgate*

Rev. Messrs.

M. Butler, *Southgate*
J. Bunter, *Croydon*
T. P. Bull, *Newport Pagnel*
W. F. Buck, *Harleston*
J. Bull, *M.A. Newport Pagnel*
George Browne, *Clapham*
H. F. Burder, *D.D. Hackney*
James Brown, *Bethnal Green*
Thomas Binney, *London*
John Burnet, *Camberwell*

3 D

Rev. Messrs.

William Bean, *London*
 J. Blackburn, *Pentonville*
 S. Bannister, *Epping*
 J. Boddington, *Bermondsey*
 E. Crisp, *Madras*
 John Campbell, *Kingsland*
 G. Christie, *Finchingfield*
 G. Cornie, *Barking*
 M. Castledon, *Woburn, Bedfordshire*
 W. Crowe, *Kingston upon-Thames*
 J. Chaper, *Lindfield*
 H. Cresswell, *Canterbury*
 J. Darlington, *Milton, Kent*
 O. T. Dobbin, *B.A. Arundel*
 James Drummond, *Ratcliffe*
 C. N. Davies, *Norwood*
 C. Dukes, *March*
 S. A. Dubourg, *Clapham*
 A. Douglas, *Reading*
 S. A. Davies, *Enfield*
 W. Davies, *Hustings*
 Samuel Dyall, *Stanford Rivers*
 J. Dorrington, *Chishill*
 J. Davies, *Aldermanbury*
 E. A. Dunn, *Pimlico*
 James Edwards, *Brighton*
 J. Evans, *Weedon*
 George Evans, *Mile End*
 J. Elliot, *Bury St. Edmunds*
 W. Ford, *Alresford, Hampshire*
 Robert Ferguson, *Islington*
 Richard Fletcher, *Southend*
 J. Fletcher, *D.D. Stepney*
 R. Fairbrother, *Dereham, Norfolk*
 Richard Fletcher, *Manchester*
 J. Frost, *Hungerford*
 John Flower, *Beccles, Suffolk*
 John Forsaith, *Poplar*
 J. Glyde, *Bradford*
 W. Garthwaite, *Wattisfield, Suffolk*
 T. Gallesworthy, *Rithwell, Northamp.*
 R. Goshawk, *Leek*
 John Green, *Uppingham*
 E. Henderson, *D. Ph. Highbury Coll.*
 James Hamer, *Sutton Vullence*
 W. J. Hope, *Lewisham*
 N. M. Harry, *London*
 John Hunt, *Brixton*
 Jesse Hopwood, *Brentford*
 Thomas Haynes, *Bristol*
 James Hill, *Oxford*
 E. W. Harris, *Dartford*
 Charles Hyatt, *Shadwell*
 John Hall, *Chesham*
 John Jefferson, *Stoke Newington*
 Thomas James, *Woolwich*
 H. B. Jeula, *Greenwich*

Rev. Messrs.

Thomas Jackson, *Stockwell*
 E. Jenkins, *Maidstone*
 B. Kent, *Barnstaple*
 Professor Kidd, *University College*
 John Leifchild, *London*
 George Lawrie, *Reading*
 W. C. Loveless, *Canterbury*
 H. Legge, *B.A. Reading*
 Thomas Lord, *Woollaston*
 Thomas Lewis, *Islington*
 J. Lockyer, *Ware, Herts*
 Thomas Morell, *Coward College*
 James Mirams, *London*
 James Mather, *Clapton*
 James Mather, *Bilston*
 John Morison, *D.D. Chelsea.*
 Edward Mannering, *London*
 F. W. Meadows, *Kensington*
 J. Moreland, *Totteridge*
 W. H. Medhurst, *China*
 S. Mummery, *Edmonton*
 H. B. Martin, *Richmond*
 Edward Muscutt, *St. Neotts*
 Thomas Muscutt, *Rotherhithe*
 Edward Newton, *Cuckfield*
 William Owen, *London*
 J. Pulling, *Deptford*
 J. Pawling, *Winchmore Hill*
 W. S. Palmer, *London*
 F. Parrot, *Jersey*
 J. Robinson, *London*
 T. Rees, *Ryegate*
 J. Redford, *Stanstead*
 J. Rowland, *Henley-on-Thames*
 J. E. Richards, *Wandsworth*
 H. J. Roper, *Bristol*
 J. Raban, *St. Alban's*
 G. Redford, *LL.D. D.D. Worcester*
 J. Reynolds, *Romsey, Hampshire*
 Thomas Russell, *M.A. Enfield*
 G. Rose, *Rotherhithe*
 H. Richard, *London*
 J. Stoughton, *Windsor*
 S. Steer, *Castle Hedingham*
 D. Smith, *Brentwood*
 James Stratten, *Paddington*
 G. Smith, *Plymouth*
 W. Spencer, *Holloway*
 J. Sibree, *Coventry*
 R. Saunders, *Mile End*
 H. S. Seabourne, *Berbice, Brit. Guiana*
 Thomas Stratten, *Hull*
 Thomas Smith, *M.A. Sheffield*
 H. Tyler, *Sawbridgeworth*
 W. Temple, *Plaistow*
 William Thorn, *Winechester*
 T. Timpson, *Lewisham*

Rev. Messrs.

John Tippetts, *Gravesend*
 E. Temple, *Rochford, Essex*
 D. Thomas, *Bristol*
 A. Tidman, *London*
 W. Unwin, M.A. *Woodbridge, Suffolk*
 Robert Vaughan, D.D. *Kensington*
 John Varty, *Mitcham*
 W. Warden, *Ventnor, Isle of Wight*

Rev. Messrs.

H. Winzar, *Roxton*
 J. Watson, *Musselburgh, Scotland*
 Samuel Weston, *Woburn, Bucks*
 George Wright, *London*
 Thomas Wood, *London*
 William Wallis, *Sudbury*
 J. Woodwork, *Somers Town*
 G. Watson, *Chigwell Row.*

STUDENTS.

Thomas Aveling, *Highbury College*
 W. P. Appleford, *Homerton College*
 J. A. Burrows, *Ditto*
 Thomas Bullen, *Hackney College*
 Stephen Barling, *Highbury College*
 Thomas Clerk, *Ditto*
 J. Cranbrook, *Ditto*
 G. Drummond, *Turvey, Miss. Student*
 Thomas Dickson, *Hackney College*
 F. W. Davids, *Homerton College*
 Samuel Davenport, *Ditto*
 W. H. Dyer, *Highbury College*
 Samuel Evans, *Hackney College*
 Robert Forsaith, *Highbury College*
 Henry Gunn, *Concord College*
 J. Greenfield, *Highbury College*
 Wm. Hurbert, *Airedale College*
 N. Hall, *Hackney College*
 H. Helmore, *Homerton College*
 Thomas Hinds, *Ditto*
 J. Harrison, *Ditto*

Joseph Hopkins, *Hackney College*
 John Harsant, *Homerton College*
 Edward Jukes, *Highbury College*
 George Jones, *Homerton College*
 J. Kay, *Highbury College*
 E. Lewis, *Highbury College*
 James Legge, *Ditto*
 S. Le Blond, *Ditto*
 A. Newth, *Homerton College*
 R. G. Milne, *Ditto*
 W. Milne, *Ditto*
 J. M. Obery, *Glasgow College*
 N. F. Pollard, *Homerton College*
 J. Parsons, *Hackney College*
 A. Reed, *Coward College*
 Joseph Smedmere, *Ditto*
 John Spencer, *Newport Pagnel*
 J. Stockbrege, *Homerton College*
 F. Stenner, *Highbury College*
 E. White, *Glasgow College*
 C. Wills, *Homerton College*

LAY GENTLEMEN.

— Amory, *Dorsetshire*
 J. Ball, *Stockwell*
 G. Bennet, Esq. *Hackney*
 G. Bousfield, *Kennington*
 T. Boyket, *London*
 W. J. Brook, *Hackney*
 John Brown, *Wareham*
 J. B. Brown, Esq. LL.D.
 John Le Blond, *Hackney*
 John Chambers, *Surrey*
 Thos. Challis, Esq. *Finsbury Square*
 T. B. Clarke, *Bristol*
 J. Conder, Esq. *Watford*
 Captain Darling, *Thorp Bassett*
 J. Dinsey, *Chigwell*
 J. Dyer, Esq. *Chicklade Lodge, Wilts*
 Joseph East, *London*
 Robert Fletcher, *Freeman's Court*
 Robert Gamman, *Bethnal Green*
 J. Galloway, *West Bromwich, Stafford*
 J. D. Goodchild, *Henley-on-Thames*
 W. Grimmett, *Deptford*
 G. Gull, *London*

W. A. Hankey, Esq. *Walthamstow*
 Samuel Harman, *Sutton Valence*
 — Henderson, *London*
 John Hooper, *Mill Wall Dock*
 Samuel Ives, *London*
 P. Jackson, *London*
 John Lack, *London*
 William Lockhart, *Liverpool*
 J. C. Lamb, Esq. *Ryton, Durham*
 W. M. Maitland, *Norwood*
 Harry Mitchell, *London*
 J. C. Metcalfe, Esq. *Roxton Park, Beds.*
 J. Morley, Esq. *Hackney*
 Samuel Morley, Esq.
 William Newsom, *Holloway*
 W. Newton, *Kensington*
 George Parker, *Hackney*
 Thomas Piper, *Camberwell*
 Thomas Robinson, *Stepney*
 John Roche, *Cork*
 John Rout, *Pavement, Finsbury*
 John Rudhall, *Deptford*

George Soundy, *Henley*
 James Spicer, *London*
 J. E. Spicer, *Islington*
 Robert Starling, *Islington*
 John Snelling, *Enfield*
 Edward Suter, *London*
 Thomas Tame, *Woolwich*
 Hull Tirrill, *Esq. London*
 W. Toller, *Kettering*

Joseph Trueman, *Esq. Highbury*
 T. H. Tooke, *London*
 T. G. Underhill, *Hackney*
 S. Unwin, *Jun. Coggeshall*
 H. O. Wills, *Bristol*
 Joshua Wilson, *Esq. Highbury*
 J. Whitehouse, *Dudley*
 Jos. Wontner, *Esq. Islington*
 W. C. Wright, *Upper Clapton*

The Rev. Algernon Wells introduced the Rev. John Watson, of Musselburgh, Secretary of the Congregational Union of Scotland, and delegate from that body: whom the Chairman received with cordial welcome, in the name of the Assembly.

Mr. Wells then presented a communication from the Secretary of the BAPTIST UNION, containing resolutions of that body, at its recent Session in London, expressive of their fraternal regards and earnest desire of co-operation in matters of common interest, and appointing the Rev. W. H. Murch, D.D., Rev. Joseph Belcher, Rev. J. H. Hinton, Rev. — Davies, and Mr. Low, as a deputation to this Annual Assembly. These esteemed brethren being in attendance, it was moved by J. B. Brown, Esq. LL.D., and seconded by the Rev J. Hunt, That the deputation from the Baptist Union be introduced to our sittings, and receive the cordial welcome of the Chairman: which being carried by acclamation, the deputation was introduced by the Rev. J. Blackburn, and the Chairman assured them of the cordiality with which their admission had been voted by the Assembly.

The Rev. A. Wells, then read the report of the proceedings of the last year.

The Rev. J. Blackburn requested permission of the Chairman to introduce Sir Culling Eardley Smith, of Bedwell Park, Herts, Bart. to the Assembly, which being acceded to, Sir Culling was introduced to the chairman, and cordially welcomed by him.

Joseph Wontner, Esq. the Cash Secretary, presented the Treasurer's account.

Moved by Rev. George Redford, D.D. of Worcester, seconded by John Dyer, Esq. Chicklade Lodge, Wiltshire, and supported by Sir Culling Eardley Smith, Bart. —

I. That the Report now read be adopted; and printed, and circulated under the direction of the Committee. And that by the statements of the report and of the cash account, the necessity of a permanent income for the Union has been made very apparent to this Assembly; and the brethren present recommend that each Association in the Union, should obtain from every church connected with it, an annual sum to be remitted without fail, every year, to the Treasurer of the Union.

Rev. John Watson, of Musselburgh, N. B., addressed the meeting, and gave some interesting information concerning the origin and harmony of the Congregational Union of Scotland, and of its successful Home Missionary operations, especially in the Highlands and Islands.

The deputation from the Baptist Union were then invited to speak, and the Rev. Dr. Murch, and the Rev. J. H. Hinton, addressed the meeting in the name of that body. They expressed their deep sense of the importance of our Union, and of the pressing necessity that all bodies of Evangelical Dissenters should unite on common ground, to counteract the powerful opposition now organized against voluntary churches, by all the friends of establishments, however widely differing among themselves on almost every other theological opinion.

Moved by Dr. Fletcher, and seconded by Rev. Thomas Haynes, of Bristol —

II. That this Assembly receives the Rev. J. Watson, of Musselburgh, Delegate from the Congregational Union of Scotland, with the most cordial and affectionate welcome; has heard from him, with great delight, tidings of the peace and prosperity of the Churches in Scotland; and finds high satisfaction in the edifying and

encouraging fellowship thus maintained with their Scottish brethren. This Assembly has also hailed with great cordiality and delight, the appearance in the midst of it, of the beloved brethren deputed from the Baptist Union. The brethren now assembled recognize joyfully the oneness of the Congregational and Baptist Denominations, not only in the grand Evangelical peculiarities of doctrine, dear to the hearts of all true believers, but also in the discipline and order of their churches. They deem the point of difference by which these denominations are distinguished, quite insufficient to justify alienation of feeling, or to stand as an obstacle in the way of co-operation for the defence of doctrines and liberties, in which they have a common interest, and which are at the present juncture assailed by the united efforts of powerful parties divided in all other respects, but combined for this common object. This meeting having listened with great interest to the statements of the Baptist brethren, instruct the Committee of this Union to put themselves into communication with the Committee of the Baptist Union, to consider for what practical objects a combined effort may be attainable and expedient.

Dr. Fletcher presented from a residuary legacy at his disposal, a check for 50*l*.

The delegates from the County Associations were then requested to give in their reports, when the following gentlemen responded to the call:

For Berkshire,	Rev. A. Douglass, of Reading.
Buckingham,	Rev. T. P. Bull, of Newport Pagnel.
Dorsetshire,	John Brown, Esq., of Wareham.
Durham,	J. C. Lamb, Esq., of Ryton.
Hants, for Southampton and Romsey,	Rev. T. Atkins, and Rev. J. Reynolds.
Kent,	Mr. Tame, of Woolwich.
Lancashire,	Rev. R. Fletcher, of Manchester.
Surrey,	Rev. T. Jackson, of Stockwell.
Sussex,	Rev. J. Edwards, of Brighton.
Worcestershire,	Mr. Whitehouse, of Dudley.
Warwickshire,	Rev. John Sibree, of Coventry.
Yorkshire, North,	Captain Darling, Thorp Basset.
West,	Rev. T. Smith, M.A. of Rotherham.

A letter was read announcing the adhesion of the church at Lymington, Hants, under the pastoral charge of the Rev. D. E. Ford.

Moved by Rev James Bennett, D. D., and seconded by Rev. Thos. Smith, M. A. of Sheffield—

III. That this Assembly has received with much interest and pleasure the communications from the various Associations, and especially that from the Worcester-shire brethren, in which they announce the plan adopted by them for a visitation, by two of the brethren, of all the churches and preaching stations connected with their Association; and this Assembly, being of opinion that great benefits might result from such visits, conducted in a spirit of love and wisdom, recommends the plan to the consideration of all our district Associations; and further recommends that if any Associations should apply to the Committee of this Union for visits of brethren from London, such applications should, if possible, be complied with.

Moved by the Rev. A. Douglass, of Reading, and seconded by the Rev. J. Sibree, of Coventry.

IV. That this Assembly has heard with much interest and pleasure that part of the report of the Committee, which relates to the proposal for a Prize Essay on the best plans for the safe and successful employment of lay agency in connexion with our churches, for the spread of the gospel around them. And this Assembly hereby gives its sanction to this proposal of their generous friend, and authorizes the Committee, in concert with the donor of the prize, to take all necessary measures for carrying the proposal into effect.

Moved by the Rev. J. Reynolds, of Romsey, and seconded by the Rev. J. O. Dobbin, B. A. of Arundel—

V. That this Assembly, deeply impressed with the vast extent of ignorance and

irreligion still prevailing in our native country; considering that the Home Missionary efforts of the Congregational churches are not at present adequate either to the exigencies of our country, or to their own resources; and anxious to see this union of our churches available for great practical results, renews the resolution of the last Annual Assembly, by which the Committee are earnestly desired to give immediate attention for devising some plan by which this Union might promote Home Missionary efforts in harmony with other organizations at present existing among our churches for the same purpose; and to submit the plan, as soon as it is prepared, to the several County Associations for their judgment and suggestions.

The Assembly then adjourned to Friday morning, at nine o'clock.

ADJOURNED MEETING OF THE ASSEMBLY, FRIDAY, MAY 11.

The Chairman, the Rev. J. A. James, commenced the proceedings, by singing the 133d Psalm, S.M., and prayer.

The Rev J Blackburn read the annual letter, having stated that the respected writer was detained from the meeting by affliction.

Moved by the Rev. Dr. Burder, and seconded by the Rev. J. Woodwark—

VI. That the Annual Letter to the churches which has now been read, be adopted by this Assembly; that this valuable document be printed as part of the Minutes of this day's proceedings; and that the warm thanks of the Assembly be respectfully tendered to the beloved brethren by whom it has been prepared; also, that the Rev. Messrs. A. Douglass, and W. Legge, of Reading, J. Stoughton, of Windsor, and J. Rowland, of Henley, be affectionately requested to prepare the Address to be presented to the Annual Assembly of the year 1830.

The Secretary read the proposed Constitution of the Colonial Missionary Society.

Moved by the Rev. Thomas Binney, and seconded by the Rev. Thomas James—

VII. That the plan for the permanent constitution and management of the Colonial Mission, in connexion with this Union, now submitted to the consideration of this Assembly, be adopted, and recommended to the approaching general meeting of the supporters of the Colonial Missionary Society.

Moved by the Rev. T. Stratten, of Hull, and seconded by the Rev. J. Edwards, of Brighton—

VIII. That this Assembly fully recognises the importance and necessity of efforts to promote the greater efficiency of the County Associations of our churches and pastors; and approves the suggestion of the Committee, that the Secretaries of the various Associations should be respectfully requested to communicate their respective rules, from which, and other sources, a most useful digest of objects and plans might be formed and printed with the Annual Reports of the Union, to supply hints and assistance for the improvement of our district organization.

Moved by the Rev. Dr. Burder, and seconded by the Rev. T. James—

IX. That the Committee be empowered to appoint the next Annual Assembly of the Union to be held at Birmingham, or in some other suitable and convenient provincial city or town, if after full consideration it shall appear expedient.

Moved by the Rev. J. Blackburn, and seconded by J. Brown, Esq.—

X. That to collect and record accurate statistical information on all subjects connected with the Congregational body, is, in the view of this Assembly, an object of great interest and importance, especially at the present time, when such information is so often required to influence or guide the proceedings of government, and the legislature, on many subjects most vitally affecting the interests of Dissenters; and this Committee, therefore, very earnestly recommends to the Committees and Secretaries of all our District Associations, to collect such information, and transmit the details to the Secretary of the Union.

Moved by the Rev. D. W. Aston, of Buckingham, and seconded by the Rev. G. Smith, of Plymouth—

XI. That the best thanks of this Assembly be affectionately given to the brethren who have acted as Committee and Officers of the Union for the past year; and that for the ensuing year, the following gentlemen, as per list, be respectfully requested to serve the Union as Treasurer, Secretaries, and Committee.

Treasurer—Benjamin Hanbury, Esq.

Trustees—J. B. Browne, Esq. L.L.D., John Remington Mills, Esq., Joshua Wilson, Esq. and B. Hanbury, Esq.

Secretaries—Rev. J. Blackburn, Rev. W. S. Palmer, Rev. Algernon Wells, Joseph Wontner, Esq.

Committee:

Rev. Robert Ainslie.

J. Arundel.

J. Bennett, D. D.

H. F. Burder, D. D.

J. Burnet.

J. Drummond.

J. J. Freeman.

J. Fletcher, D. D.

R. Halley, D. D.

N. M. Harry.

G. R. Hewlings.

Rev. J. Hunt.

J. James.

T. Lewis.

T. Morell.

H. Richard.

A. Tidman.

T. Timpson.

J. Woodwark.

Mr. H. Bateman.

G. Bennett.

W. Clark.

Mr. J. Conder.

J. East.

P. Jackson.

Samuel Morley.

H. Parker.

— Peachey.

T. Robinson.

J. Spicer.

H. Tirrill.

T. H. Tooke.

T. Wilson.

Moved by the Rev. J. Burnet, and seconded by Josiah Conder, Esq.—

XII. That the thanks of the Assembly be very respectfully tendered to the Committee of this Library, for their kind liberality in allowing the use of it to the Union for these Annual Meetings.

Moved by Thomas Piper, Esq., and seconded by Dr. J. B. Brown—

XIII. That the design of the Protestant Dissenters and General Life and Fire Assurance Company, in extending a knowledge of the advantages of Life Assurance in general, and of the various forms in which provision may thereby be made, by endowments and otherwise, for the benefit of Dissenting Ministers and their families, is worthy of the attentive consideration of the churches connected with this Union; and that the benevolent feature of the company, which secures the appropriation of a portion of its profits to the furtherance and encouragement of this object, in behalf of their ministers, entitles it to the support of the Dissenting body at large.

Moved by the Rev. Dr. Morison, and seconded by Thomas Challis, Esq.—

XIV. That this Assembly is fully sensible of the valuable services rendered by their beloved brother, the Reverend J. A. James, in presiding over its proceedings with so much ability and kindness: and offers him the expression of its warm gratitude.

The brethren then adjourned to the public meeting of the supporters of the Colonial Mission.

MEETING OF THE COLONIAL MISSION.—FINSBURY CHAPEL,
BLOMFIELD STREET.

The chair was taken by JOHN REMINGTON MILLS, Esq., the Treasurer. After singing and prayer, the Rev. A. Wells read the report, which presented an encouraging account of what has been already effected; but at the same time made it very apparent, that much more vigorous and extensive operations must be contemplated for the future. The Constitution of the Society was adopted and settled, as recommended by the Assembly of the Union. The Society evidently approves itself to the ministerial brethren both in Town and Country; and it is hoped that their exertions will procure for it, by the Divine blessing, the necessary resources both of men and money. But the object is very pressing. No time

must be lost. It is earnestly recommended that the report, which will be forthwith published and circulated, should be read. If our churches will but make themselves acquainted with the Society, it cannot but commend itself to their approval and liberality.

The resolutions embodying the business of the meeting, were proposed or supported by W. A. Hankey, Esq. Rev. T. O. Dobbin, B.A. Rev. J. A. James, Rev. Thomas Atkins, Rev. Thomas Smith, M.A., Rev. Thomas Stratten, Rev. Joseph Fletcher, D.D. Rev. John Sibree, Rev. Thomas Binney, and the Rev. James Drummond. The proceedings were highly satisfactory, and the collection liberal.

PRIZE ESSAY ON LAY AGENCY.

We are happy to present our readers with the following official announcement of the terms of the Prize Essay referred to in the 4th Resolution of the proceedings of the Congregational Union.

"Under the sanction of the Congregational Union of England and Wales.

"Prize of one hundred guineas for the best Essay on the employment of gratuitous Lay Agency by Congregational Churches, for the spread of the Gospel among the ignorant and irreligious population of our own land, both in town and country: with a second prize of twenty-five guineas for the Essay adjudged next in merit.

"A christian gentleman has placed at the disposal of the Committee of the Union a donation of one hundred guineas for the best Essay on this subject, the Committee engaging to give twenty-five guineas as the second prize. The Annual Assembly of the Union adopted the proposal, and authorized the Committee, in concert with the donor of the Prize, to carry it into effect.

"The Essay must show the pressing necessity, at this period, of increased home missionary, and other similar efforts, by Congregational Churches; the value and importance, in these operations, of the agency of brethren not wholly devoted to the ministry, and of private Christians, must be pointed out; reference must be made to what has been accomplished heretofore by the efforts of lay brethren in this department of christian labour; the evils, as well as the benefits, that have been found to attend their employment, must be faithfully exhibited, with the probable causes which have led to either result. The LEADING and CHIEF OBJECT of the Essay must be to set forth a practical plan for providing and regulating, in the safest and most beneficial manner, gratuitous lay agency to be employed by our churches for the spread of the gospel around them; the plan proposed must be shown to be in harmony with the primitive practice of the apostolic churches, and with the distinctive principles and constitution of Independent churches; the Essay to conclude with an earnest and awakening appeal to the entire body of Congregational pastors and churches, for those more vigorous and extensive efforts to evangelize the different localities in which they are placed, so imperatively demanded by the state of our country and the character of our times. While all other religious and literary qualities of the Essays will receive due attention in deciding on their respective merits, especial regard will be paid, in awarding the prizes, to the PRACTICAL PLANS they may set forth, as practical results are especially contemplated in the whole procedure.

"The Essays to be forwarded on or before the 1st of March, 1839, addressed to the Rev. A. Wells, Secretary of the Union, at the Congregational Library, Blomfield Street.

"Each Essay to be marked with a motto, and accompanied by a sealed envelope, superscribed with the same motto, and the writer's name signed within.

"The Essay to which the first prize shall be awarded, to be published under the sanction of the Union, and the profits to be equally divided between the author and the Union.

"The unsuccessful MSS. will be returned, on application at the Congregational Library, with the accompanying envelopes unopened.

"The names of the adjudicators will be early announced.

"ALGERNON WELLS, Secretary."

DURHAM AND NORTHUMBERLAND ASSOCIATION.

The Annual Meeting of this Association took place at Newcastle, on Tuesday, the 17th April. The private Meeting for the transaction of business connected with Home Missions, with the advancement of benevolent and philanthropic objects, and with the defence of the rights and liberties of Dissenters, was held in the morning, at ten o'clock, when Ministers and Delegates from about twenty Churches in the two Counties attended. A Public Meeting was held in the Postern Chapel in the evening; J. C. Lamb, Esq. of Ryton, presided. Addresses were delivered by the Rev. Messrs. Jack, Thompson, Richardson, Anderson, Smith, Ferguson, Froggatt, Harrison, Christie, and Caldwell.

The Rev. A. Reid, of Newcastle, was appointed Secretary, and Mr. Edward Charlton, Treasurer to the Association. The Report for the past year was read by the Secretary, from which we make the following extracts.

"Though Congregational Churches are not bound together by those political or ecclesiastical ties which exist in other communities, they are not, as some have supposed, isolated societies, having no connexion with one another, and feeling no interest in each other's welfare. They have no human Creeds or Articles which they impose as a test of orthodoxy, and to which they require unqualified assent and consent; and yet they have been long found to maintain identity of opinion regarding all the great truths of religion. They have no convocations or synods, authoritatively to enforce any of their public measures; and yet they have always evinced a sacred harmony of purpose in the defence of their common rights, and the extension of their common interests. Their union is voluntary. It originates in principle. It does not, in any way, interfere with those internal arrangements which properly belong to the respective Churches. It does not cripple the Churches in the efforts which they may desire to employ for the wider diffusion of Christian truth. Their association is in every respect perfectly consistent with the strictest and the most jealous attachment to Scriptural Independency, while it is a public and a practical recognition of the great axiom—'Union is strength.'

"In most of the counties of England; District Associations have existed for many years. Some of these Associations have merely contained Ministers; while others have comprised Ministers and Churches. The object of some of them has been merely the promotion of mutual improvement among the members; while others have been Home Missionary institutions, aiming at the evangelization of those districts in which the Associated Churches are located. The Durham and Northumberland Association of Congregational Ministers and Churches was formed on the 26th of February, 1822. It is peculiarly pleasing to reflect on the harmony and love of its members—on the growing prosperity of the Churches of which it is composed—and on the measure of success which has attended the efforts for the spread of the Gospel it has employed. When the Association was formed, it consisted of 14 Churches: now there are 22 connected with it; and the number might have been considerably greater, had not some promising spheres of labour, occupied for a time by Ministers of our denomination, fallen into the hands of other bodies. Home Missionary operations have been pretty extensively carried on—the funds of the General Home Missionary Society have been assisted, in consideration of the exertions it has employed in this district—poor Churches have been aided in supporting their Ministers, that their time might be devoted to village preaching—the Loan Tract system has been pursued, and Sabbath Schools have been formed. Many interests have, by the fostering care of the Association, been rescued from a state of depression, and several new interests have been begun which are now in a hopeful state of prosperity.

"Richmond has been connected with the Association for about five years. A commodious Chapel has been built—a small Church has been formed, and a minister has been settled over it. He says in his report, 'I preach at Brampton on Swale, and at the Green, a distant part of the town. I am now making

efforts to obtain a house at Skeeby, where I hope to be able to establish regular preaching. We have 50 children in our Sunday School.'

"Haydon Bridge continues to be assisted by the Association. The Minister there says—'The places at which I stately preach at present are Haydon Bridge, Stublick, Allendale Town, Plunderheath, Chesterwood, and Grindon-hill. Our Sabbath School at Haydon Bridge continues in a depressed state, through the children of the Free School being compelled to attend the Established Church. The Bible class, which I hold in my house every Wednesday evening, is attended by about 18 young persons, who in general manifest a desire after an increasing knowledge of divine truth.'

"Ryton is a new station, where during the past year a Chapel has been built, and several village congregations have been raised. This station owes much under God to the zeal and liberality of one gentleman, at whose expense the Chapel has been erected, and who contributes largely to the support of the Missionary. The agent there says, 'I preach three times on the Sabbath, and usually every evening in the week, except Saturday; besides visiting the people in the villages, and lending them tracts. The Lord, I trust, is blessing the word to the souls of the people. In our Sabbath School at Crawlerook, we have about 80 children.'

"The interest in Gateshead, which was begun about twelve months ago, with the full concurrence of the Association, has hitherto advanced as rapidly as could be expected. A handsome and commodious chapel has been built, a Sabbath School has been instituted, a Church has been formed, and a Minister has just accepted a unanimous invitation to become its pastor.

"During the past year, District Meetings, for advancing mutual improvement, and for promoting the revival of religion, as well as for attending to local business, have been held, in conformity with a resolution adopted at the last general meeting—'That the Ministers and Churches comprising the Association be divided into three Districts; the south, the central, and the northern. That in each of these Districts, meetings be held half-yearly; and that between the half-yearly meetings of the subdivisions, there shall be a half-yearly and an annual meeting of the whole body.' The happiest results have accrued from the adoption of this plan."

ORDINATION, &c.

On Wednesday, the 9th of May, the Rev. Edward Griffiths was ordained to the Pastoral Office at Cannock, near Walsall, Staffordshire. The Rev. J. Hammond, of Handsworth, introduced the service by reading and prayer; the Rev. Dr. Mattheson, of Wolverhampton, delivered a voluminous discourse on the Nature of a Christian Church. The usual questions were asked, and the Ordination Prayer offered by the Rev. Mr. Fernie, of Burwood, the honoured instrument of introducing the Gospel to Cannock; and the Rev. D. Griffiths, of Long Buckby, Northamptonshire, delivered an affecting and impressive charge to his son, founded on Timothy iv. 6. "Thou shalt be a good minister of Jesus Christ." A very able sermon was preached to the people, in the evening, by the Rev. T. W. Jenkyn, of Stafford, from Matthew xx. 26, "Let him be your minister."

Rev. Edw. D. J. Wilks, late of Ponder's End, near London, has accepted the unanimous invitation of the Church and Congregation assembling at the Old Meeting House, Buckingham, and entered on his pastoral duties the second Sabbath in April last.

OBITUARY.

On the 17th of March last, the church of Christ in Mallow, Ireland, sustained a heavy loss in the death of THOMAS HOLMES JUSTICE, Esq. who was well known in that country as the enlightened, consistent, and devoted friend of the cause of Jesus Christ.

He was born in Bandon, in the year 1772. In his mere boyhood, he was

remarkable for the kindness of his disposition, which often led him to the cabins of the poor to administer to their wants. Having completed his education for the medical profession, he entered the North Cork Militia in the year 1793, at the age of 21. It was while engaged in this service, that his conduct was such as to gain for him honourable mention in the annals of his times. He is spoken of in "Gordon's History of the Rebellion," as the officer who at one time interceded for some persons who had been too hastily condemned, at another time, hurried to the scene of danger and distress, and again maintained with firmness the post assigned him, in the midst of armed and violent foes. To this day, his memory is cherished in that part of Ireland, where the tragedies of the rebellion were acted, as the valiant soldier, and yet the kind friend of the distressed.

But we have to do with his name as a good soldier of Jesus Christ, and as one who, in the midst of temptations, was enabled to adorn the doctrine of his God and Saviour in all things. His conversion to God took place about twenty-seven years since, and was produced by means of the zealous preaching of the Wesleyan ministers, who visited the town of Mallow, where he settled soon after the rebellion. About four years afterwards, he embraced the sentiments maintained by the Congregational body, both as to doctrine and church discipline. From this period he received the visits of various Congregational ministers who came to preach in the town, and he afterwards was a great means, in connexion with others, removed by death or distance, of the erection of the Independent chapel in Mallow, and the formation of the church assembling there, and in which he "used the office of a deacon well." From the time of his first making a christian profession, he was enabled to maintain that profession with consistency.

His faith in the gospel of Christ was simple and sincere. Conscious of his own demerit as a sinner, he fled to the merits of the Saviour, and he greatly rejoiced in that leading article of the christian system, "Justification by faith alone." He was a warm advocate of those doctrines which lay the sinner low, and give all the glory of salvation to the divine name.

His steady and unyielding attachment to the truths he believed, was exemplary. The natural firmness of his character was engaged on the side of religion. Having derived his creed from the word of God, he maintained it steadfastly. His motto seems to have been, "prove all things, hold fast that which is good." He was no unstable Reuben, moved about with every wind of doctrine; but stood firm and unmoved on the tried rock. He walked steadily in the good old ways of the Primitive Christians, the Waldenses, the Reformers, the Puritans, and Nonconformists, whose characters he admired, and many of whose works he had read. His was the religion not of mere feeling, but of principle, he would give an answer, a reason, for the hope that was in him. During the last two or three years of his life, he was much pained to see the readiness with which novel and strange opinions were received by some who had once gone with him to the house of God. He was distinguished by christian integrity. He was a good man and a just, and his name was highly expressive of his nature. In the management of the various societies entrusted to his care, he was very remarkable for system and correctness.

His benevolence flowed from christian principle, and was guided by discretion. He gave his counsel to the perplexed, his money to the poor, his time to the public, and his feelings of charity to all. "When the ear heard him, then it blessed him, and when the eye saw him, it gave witness to him; because he delivered the poor that cried, the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon him; and he caused the widow's heart to sing for joy." (Job xxix. 11, 13.) For twenty-five years he devoted a large share of his time to the management of a fund for providing the poor with loans, and was thus the means of aiding most effectually in the support of between 400 and 500 families.

His fatal illness seized him on the morning of Sunday, March 4th. On that

morning he entered the sanctuary for the last time, and took a part in the devotional exercises at the early prayer meeting. His prayer was marked by unusual fervour of devotion; after that service, he made some arrangements for the Lord's Supper, and gave some particular instructions respecting it to his brother deacon. Not long after, having visited his patients at the barrack, he returned to his house suffering from a violent internal attack. On being visited by his minister, he said, "Mr. Gibson, I know my complaint is a dangerous one, and it is hard to say how it will end, but I have no anxiety; I do not fear death, I know in whom I have believed." On the next day, a prayer-meeting was held in the chapel to pray for his recovery. Here was a pleasing display of christian union. Prayer was offered by the Wesleyan minister, and another friend in that denomination, as well as by the minister of the chapel. Many fervent aspirations ascended to the Throne of Grace, that he might be spared to the church and his family; but his days were numbered. "No man hath power over the spirit to retain the spirit, neither hath he power in the day of death, and there is no discharge in that war." Nothing could exceed the beautiful calm and heavenly serenity of his mind, during the whole of his sickness and pain; there was no expression of anxiety concerning the result, and nothing bordering on impatience and murmur. The body groaned and moved on its bed from side to side, but the mind was placid and quiet; the physical constitution was disturbed, but the repose of the soul knew no interruption. At one time he said, "I trust that this sickness will be a blessing to us all, we want something to arouse us." On the day of his death he prayed fervently for his children and their partners. Indeed, he seemed, from the devout elevation of his hands, to be continually praying all through the time of his suffering. His death was apprehended two or three times before it actually occurred; but soon after six o'clock, on the 17th of March, he seemed to sink into a quiet sleep, and in that sleep, perhaps, he dreamed of heaven and Christ, and eternal glory; his soul, unconscious of its mortal clog, was preparing for her flight to the skies; he awoke no more to the cares and trials and imperfections of earth,—he had fallen asleep in Jesus; it was a Saturday, "the day of the preparation,"—he lived not to see an earthly sabbath, but he entered the blessed world,

Where the assembly ne'er breaks up,

And Sabbaths have no end.

His funeral sermon was preached by his son-in-law, Mr. Owen, of London, to a crowded and deeply affected congregation.

The religious interest with which he was connected in Mallow, and all the benevolent and religious institutions of the place have sustained a heavy loss by his removal; but the cause which he was the honoured instrument of aiding, will not fail; it must live and prosper under the care of Him who was dead but is alive for evermore.

ANSWERS TO CORRESPONDENTS, &c.

FAVOURS have been received from the Rev. Dr. Henderson—Rev. Messrs. A. Reid—B. Quafe—I. Cobbin—J. C. Brown, (St. Petersburg)—E. D. Wilks—A. Bishop—W. Owen—R. Gill—G. Smith—W. Walford—J. Bulmer—J. Bounsall.

Also from Mr. Thomas Christie—An Attentive Observer.